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MEMORIALS

OF THE

CHAUNCEYS,

INCLUDING

PRESIDENT CHAUNCY,

HIS ANCESTORS AND DESCENDANTS.

BY

WILLIAM CHAUNCEY FOWLER.

BOSTON:
HENRY W. DUTTON AND SON, PRINTERS,
Nos. 33 and 35, Congress Street.
M.DCCC.LVIII.

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useworthy;

Had it occurred to Darwin among my
Cousins, who happened not to possess a
likeness, but who honored his memory for
sparing treasured such a [illegible]

of your Chauncey ancestors.

With seasonal greeting, believe me,

Faithfully yours

English Stuart

PREFACE.

THE following MEMORIALS of the Chaunceys owe their collection to an affectionate regard for the virtues of the family. It has been thought that these virtues ought to be rescued from encroaching oblivion, and placed on record for future contemplation. Many of the Chaunceys were burning and shining lights in their day, and multitudes rejoiced in their light. To that light, still shining in their sepulchres, this book may serve to guide the living.

Ancestral virtues are the property of a family, which ought to be carefully transmitted, as if by the law of entail, unalienated, undiminished. And in order to their faithful transmission to posterity, they should be recorded, as in a public registry, with the associations of persons, times, and places in which they originally existed. Even minute details in a work of this kind may be allowed, if they serve to interest descendants in their ancestors. If Adam Smith said that in reading the life of Milton, he wished to find the smallest particulars relating to his personal habits, even what shoe-buckles he wore, how much more eager for the same information would he have been had he been a descendant!

Exhibited in this way these virtues awaken an interest in the hearts of living descendants, which incline them to imitate their ancestors in all that is good and praiseworthy;

just as the hereditary war-cry of a clan can, in battle, animate the clansmen to emulate the valor of their forefathers; just as a motto on armorial bearings has helped to preserve in a family the trait of character which originally led to its selection. The genealogy of a family should not consist merely of names in the lines of descent. In addition to these, it should present *biographical sketches* of those in the lines who ought to be held in lasting remembrance, and thus at once gratify a natural feeling of the heart, and conduce to its moral improvement.

There is a beautiful illustration of my views on this point in one of the genealogical tables in the first book of Chronicles. "And Jabez was more honorable than his brethren. And Jabez called on the God of Israel, saying, Oh that thou wouldst bless me, indeed, and enlarge my border, and that thy hand might be with me, and that thou wouldst keep me from evil that it may not grieve me! And God granted him that which he requested." Because he was more honorable than others, he is distinguished by this biographical sketch; while only the bare names of others are given.

Our ancestors need not to have been distinguished in the higher walks of life in order to interest us in their fortunes and their character. We "do not love our living kindred for their glory or their genius, but for those domestic affections and private virtues, that, unobserved by the world, expand in confidence toward ourselves. And should we not derive equal benefit from studying the virtues of our forefathers? An affectionate regard for their memory is natural to the heart; it is an emotion totally distinct from pride, an ideal love, free from the consciousness of requited

affection and reciprocal esteem, which constitutes much of the satisfaction we derive from the lives of the living."* We love our living kindred, not because they are more honorable than others, but because they are our kindred. On the same ground we cherish the memory of departed relatives, whether they belonged to the present or the past generation; making indeed a distinction among them, and giving honor where honor is due.

But in order to give form to a true ideal of the genealogy of a family, materials are needed; and these are not always at hand. The materials which enter into the composition of the present work have been carefully sought in many localities and from many individuals abroad and in our own country. The difficulty of collecting these materials, embracing as they do events distant in time and nearly faded into forgetfulness, no one can estimate who has not had experience in similar undertakings. Men appear on the stage in rapid succession, each strangely unmindful of those who have gone before, and hastening off, to be forgotten in turn. Thus the knowledge of events connected with family history is either lost, or recovered by the genealogist with great difficulty.

Besides the general indifference to ancestral history, the migratory character of our countrymen, to which the Chaunceys offer no exception, prevents the accumulation of materials for genealogical history. A family which in one line of descent can count in one graveyard the gravestones of seven generations, as some can in our own country, and can read the wills and deeds by which property has been conveyed, and the town records and the church records in

* Lives of the Lyndsays, by Lord Lyndsay.

which are the names of many of its members, must be rich in traditionary lore, compared with a family which has often changed its place of residence.

In collecting materials for the present work, I beg leave to say, that I have accomplished more than I expected, though much less than I desired. Concerning some individuals of the family I have communicated but little, because I could obtain but little information. Still I trust that I have brought together so much appropriate matter, that the work will be acceptable to all the Chaunceys and their connections. For them it was prepared. To them it is dedicated. Only a few copies are printed, and they are not expected to go into market. As the work was intended only for the family, I have, in portions of it, spoken in the same confiding spirit that I would in a family circle.

In this connection I may be allowed to say, that, if "each family has its peculiar spirit running through the whole line, and in more or less development in every generation," the Chaunceys have been characterized by their love of learning, by their love of religion, by honesty of purpose, and a strong sense of right. It would be difficult to find a family in which a greater number in proportion to the whole have been highly educated and sincerely pious. May the "peculiar spirit" of the family, their love of learning and religion, their honesty of purpose and strong sense of right, be perpetuated in all the present and future descendants of the President.' The men and women described in this book still live, though their bodies have been mingled with the earth. In those seasons when "calling shapes" walk the earth, and "aery tongues syllable men's names," we can, by the united aid of imagination and memory, see them

singly, or in gathered groups, like a cloud of witnesses looking down upon us; we can hear them utter words of encouragement, or warning, to be heeded by the living. May they still live in the hereditary virtues of descendants!

It ought to be stated that the descendants of Israel Chauncey of Stratford, generally, and the descendants of Nathaniel Chauncey of Durham, uniformly, spell their name with an *e* in the last syllable. From one cause and another this distinction has not always been observed in this volume.

In returning my thanks to those gentlemen who have contributed information, I ought especially to mention Nathaniel Chauncey, Esq. of Philadelphia, himself thoroughly acquainted with the genealogy of the family, and William Chauncey, Esq. of New York, a prominent member of the New York Historical Society, to both of whom I am indebted for valuable contributions. Indeed, the work owes its existence to the aid and encouragement furnished by these gentlemen. Valuable matter also has been furnished by Worthington G. Chauncey, Esq. of Durham, Con., who, with his brother Nathaniel William Chauncey, carefully preserved the manuscripts belonging to Rev. Nathaniel Chauncey of Durham, which in 1756 came into the hands of their father, Rev. Elnathan Chauncey.

I have also respectfully to request, that any member of the family, or any other gentleman, who may discover errors which he can correct, or deficiencies which he can supply, will communicate with the author.

WILLIAM CHAUNCEY FOWLER.

AMHERST, January, 1858.

PRESIDENT CHARLES CHAUNCY

AND

HIS ANCESTORS AND DESCENDANTS.

HIS BIRTH AND PARENTAGE.

Charles Chauncy, the second President of Harvard College, was the emigrant ancestor of all who bear the name of Chauncey in the United States. He was the fifth son of George Chauncy of Newplace and Yardley-Bury in Hertfordshire, who died 1627, and the third, of his second wife. His mother, Agnes, was the daughter of Edward Welsh of Great Wymondley, and the widow of Edward Humberstone. He was baptized and registered on the fifth of November, 1592, 34 of Elizabeth, in Yardley-Bury Church, Hert.

From long lines of ancestors, converging in him, he received those intellectual and moral endowments, which, developed by education and the grace of God, made him, in his eventful life, one of the lights of the age in which he lived, both in England and in America. He was preëminent among the Pilgrim Fathers for his learning as a scholar, for his genius as a poet and orator, for his piety as a Christian, and for his sufferings and sacrifices

as a confessor. If in some one of these particulars there were those who equalled him, in the whole, taken together, he was *primus inter pares.*

We feel, therefore, encouraged to believe, that, in presenting some features of his character, some passages of his life, and some extracts from his works, we shall have the approbation and sympathy, not only of his descendants, but also of those who appreciate learning, who admire genius, and who reverence that self-sacrificing yet buoyant piety, which made him a moral martyr at Ware, and a triumphant saint at Cambridge, New England.

HIS PREPARATION FOR THE UNIVERSITY.

At the celebrated Westminster School, he received the training preparatory to his entrance into the University. It was here that his love of knowledge was developed, and his love of right strengthened. It was here that on the fifth of November, 1605, he, with the other members of the school, came near falling a victim to the famous "Gunpowder Plot," devised by the infamous Guy Fawkes. The edifice, where the school was kept, was in close proximity to the parliament-house. And if the diabolical design of Fawkes and his fellow-conspirators had succeeded, the parliament and the school would have been involved in one common fate.

Upon a reflective mind like his, this event could hardly fail to produce a deep and lasting impression, awakening not only gratitude for his deliverance, but also abhorrence of that spirit which contrived the plot. And we can easily believe that associations, connected with this event in his youthful mind, must have contributed to give a certain shape to his opinions, and a certain tone to his feelings, for which he was distinguished. We can easily believe that the sentiments thus generated were, with his ardent temperament, transmitted to his immediate descendants, to be nourished and strengthened by every annual commemoration of the fifth of November, by every remembrance of the fires of Smithfield, and by every manifestation of ecclesiastical domination in the current events of the times. The following quotation from Dr. Charles Chauncy of Boston, his distinguished

descendant of the fourth generation, shows his own pious appreciation of this event. "I particularly mention this fact, because it is emphatically an important one as relative to myself, and strongly points out the special obligation I am under, to set an asterism on the fifth of November, which, to this day, is commemorated in the colonies, as well as in the mother country, as I hope always will be, with joy and gratitude. My existence, with all its connections in this world and another, which were then only possible futurities, were absolutely dependent on this deliverance by an extraordinary interposition of God's all-governing providence."

HIS CONNECTION WITH THE UNIVERSITY.

Having completed his preparatory studies, he entered the University as a student of Trinity College, Cambridge, where he proceeded Bachelor in 1613, and Master of Arts in 1617. Here he prosecuted his studies with so much diligence that he became a Fellow of the College, and was honored, 1624, with the degree of Bachelor of Divinity.

In consequence of his distinguished attainments in Oriental literature, he was chosen by the Heads of the Houses, Professor of Hebrew. But Dr. Williams, the Vice Chancellor, preferring a relative of his own, Mr. Chauncy resigned his pretensions, and was appointed to the Greek professorship.

Cole, in his collections for an *Athenæ Cantabrigienses*, has the following note in respect to him:—

"Charles Chauncy, A. M., a Fell. of Trinity Coll., Cambr., made an oration 27 Feb. 1622, 19 James I., at ye Departure of the Embassadors fr. ye k. of Spain & Archduchess of Austria, who had been entertained in Trin. Coll. during their stay in ye univ., where they were created A. M.; in Latin printed among, 'True copies of all ye Latin Orations made at Cambr. by ye Vice Chancellor and others, &c. Lond. 4°. 1623.'"

The Oration is given below. As it could not be obtained in this country, the present writer procured a transcript of it from the *Bodleian Library*, in the University of Oxford, England. There is a translation into English of the oration; but whether it was made by the author, or by another, does not appear. The

style as well as the date shows that it belongs to the epoch at which the original was delivered. Following this are certain Latin and Greek poems composed by Mr. Chauncy while residing in Cambridge, England. As these could not be obtained in this country, the present writer obtained transcripts of them from the *British Museum* in London.

Oratio Valedictoria habita coram Dominis Legatis in Collegio Sanctæ et Individuæ Trinitatis, in presentia Doctorum, per CAROLUM CHAUNCY, Mag. Art. et Socium illius Collegii 27 Febr. 1622.

Viri Illustrissimi.

Summo cum studio, et perquàm gratâ recordatione nunquàm non agnoscemus humanitatem Vestram, quibus (ut ex adventu vestro etiam iterato conijcimus) pro judicii vestri candore placuit, nostras esse aliquid putare nugas: neque nostram verò lætitiam, quæ non arctissimis pectoris angustiis circumscribi potest, celare volumus qui in hisce Musarum ædibus, per se quidem si spectentur satis spàtiosis, sed si cum vestrà Amplitudine conferantur sane perexiquis, in his inquam Musarum ædibus, quasi maxima quædam in minimo, tantos Heroes hospitio exceptimus: qui Senatum Populumque Musarum tali coronâ donatum et decoratum vidimus, vel Alexandri diademati præferendâ. Sed quid de coronâ verba facio? in cœlo profectò se quis esse suspicetur, qui tot luminibus, et quasi stellis Nobilitatis, sapientiæ, fortitudinis se undiquaque cinctum conspicetur. Et certè quàm hoc unum spectârunt modò cogitationes nostræ, ut concentu nostro, velut harmoniâ cælorum Pythagoricâ, quæ in aures vestras suavitèr influeret, ita animos vestros permulcere, ita sensus vestros *καὶ ἰμάσμασι καὶ ἰδίσμασι* pascere possemus, ut Vestra etiam Celsitudo in cœlo esse videretur? Verùm orbes illi cælestes, ut vlocissimè moveantur, tamen mensis saltem unius, aut anni, aut plurium annorum spatium requirunt, ut circulum suum et harmoniam possunt conficere: quantò minùs ab orbiculo (ut ita loquar) Academico in hoc vestræ apud nos commorationis biduo tantum negotium expectare potuistis? Quamobrem id à Vestris Clementiis summopere contendimus (Viri Inclytissimi) ut siquâ in re ingrato aliquo et injucundo sono vestras aures offendimus, errata saltem leviora velo humanitatis Vestræ contegatis: neque ex

imberbis juventutis laboribus, quos persepistis, vel de Cantabrigiæ, vel de Collegii istius dignitate judicetis, sed cogitate potius quanta sit horum gravissimorum virorum facundia, et quasi Mada Medulla, quanta in suggestis et pulpitis fulminatio, quàm mira in disputationibus Theologicis subtilitas, et quam invictum robur! illos si audivissetis nulla hæc fuisset veniæ deprecatio, illos si audivissetis vel Autarchi ipsius judicium non detrectàssemus: verùm ut se res habent, humillimè coram indulgentiæ Vestræ genibus procumbit Oratio nostra. Sed et alia etiam nos urget infelicitas, quòd tam subitò tantorum virorum consortio, vel potius præsidio carendum sit: nam nihil mirum videatur, si, cum Vestras Excellentias, velut radios à sole in speculum transmissos recepimus, radiis tam fulgentibus ad Solem, id est, Regem Præclarrissimum recollectis, atra nos doloris caligio et obscuritas involvat; nihil mirum, inquam, videatur, si, cum Vestras Excellentias, velet sanguinem purissimum, et spiritus vitales diffusos à corde ad cerebrum, id est à Serenissimo Rege ad Academiam, intromissimus, si spiritibus ad cor ipsum remeantibus, nos in subitum pallorem, squalorem, et λειποθυμίαν incidamus. Sed unicum hoc nobis solatium superest, quòd relictâ Atheniensium arce pulcherrimâ radii ad Solem, id est, cœli, se recipiant; et quòd deserto cerebro spiritus vitales ad ipsum cor, et Solem hujus Microcosmi, Augustissimum nempe Jacobum, revertantur: illius Majestas verè Regia, incredibilis prudentia, et stupenda planè in Principe eruditio, facilè supplere possunt, si quid in Academiâ defuit: illi igitur, velut Academiarum omnium quotquot sunt in Christiano orbe epitome, et compendio, vel potiùs alteri Academiæ cuidam maximæ et florentissimæ vos jam restituendos esse, solidum gaudemus gaudium; et quod superest (Heroes Nobilissimi) Vestræ Celsitudini iter faustum, cœlum propitium, fœlices nobis omnibus in Vestris tanti momenti negotiis comprecamur, Deumque impensi rogamus, ut Dominationes Vestras ad Reip. Christianæ emolumentum, et Ecclesiæ totius militantis incolumitatem et tutamentum benignè conservet, ac tueatur.

SPECIMENS OF POETRY.

GRATULATIO ACADEMIÆ CANTABRIGIENSIS IN REDITUM ILLUST. CAROLI WALLIÆ PRINCIPIS. 4°. CANT. 1623.

Gratulor, haud cantare tuum volo, Carole Princeps,
Fœlicem reditum, præbit tibi Mantua vatem.

Æn. 6.	Concordes animæ, *lætas advertite mentes,	Æn. 5.
Æn. 8.	Cingite fronde comas, *et vina reponite mensis.	Æn. 7.
Geor. 4.	Namque *hoc ista sibi tempus spectacula poscit.	Æn. 6.
Æn. 12.	Conspectu in medio procerum *spes altera regni,	Æn. 12.
Æn. 10.	Quod votis optâstis, adest, *quod sæpè petistis.	Æn. 12.
Geor. 4.	Quis dubitet? Nam *hinc ille avium concentus in agris.	Geor. 1.
	Et lætæ pecudes, et ovantes gutture corvi:	
Ecl. 5.	Ipsi lætitiâ voces ad sydera jactant	
	Intonsi montes, *strepitu collesque resultant.	Æn. 8.
Æn. 8.	Quare agite ô juvenes, *pueri, innuptæque puellæ,	Æn. 2.
Æn. 1. 2.	Invalidiq'; senes (*iterumque iterumque monebo)	Æn. 3.
Æn. 1.	Solvite corde metum, *nihil nisi carmina desunt:	Æn. 9.
Æn. 4.	Et nunc *quæ differre nefas, celebrate faventes,	Æn. 8.
Ecl. 10.	Carmina sunt dicenda, *nihil nisi carmina desunt:	Ecl. 8.
Æn. 5.	Ore favete omnes, *evincti tempora ramis.	Æn. 8.
Æn. 7.	Carole *avis atavisque potens, *lumenque juventæ;	Æn. 1.
Æn. 6.	Venisti tandem, tuàque expectata parenti	
	(Vicit iter durum pietas) datur ora tueri,	
Æn. 12.	Non hæc humanis opibus *sine numine divûm.	Æn. 2.
	Eveniunt, *cœlum et terras qui numine et torquet	Æn. 4.
Æn. 12.	Major agit Deus, atque opera ad majora remittit.	
Ecl. 5.	Tu decus omne tuis;* patriis ut redditus oris,	Æn. 11.
Æn. 12.	Lætitiâ exultans *magnas it fama per urbes	Æn. 4.
Æn. 3.	Delectos populi ad proceres, primumque pàrentum.	
Æn. 3.	Maximus unde pater *oculos ad sydera lætus	Æn. 1.
	Extulit, et cœlo palmas: *pavor ossa reliquit	Æn. 3.
Æn. 6.	Magnanimûm Heroûm: nec solos tangit Atridas	Æn. 9.
Æn. 11.	Hic amor, hoc studium non cursu segniùs illo	Æn. 7.
	Per medias urbes agitur *gentemque togatam:	Æn. 1.
Æn. 7.	Protinus hinc *adsunt evincti tempora ramis	Æn. 2.
	Hic juvenum chorus, ille senum, *tua dicere facta.	Ecl. 8.
Æn. 7.	Idem omnes simul ardor agit, *clamore sequuntur	Æn. 9.
	Lætitiâque fremunt, animosque ad sydera tollunt.	
Æn. 3	Omnibus idem animus: *princeps, tu ritè propinques,	Æn. 10.
Æn. 8.	Et nos, et tua dexter adi pedi sacra secundo.	
Æn. 1.	Parce metu, haud credo invisus cœlestibus auras	Æn. 1.
	Vitales carpis, *nunquam te crastina fallet	Geor. 1
	Hora, *haud ille sinit superi regnator Olympi.	Æn. 2.
Geor. 3.	Ictibus et *pulsæ referunt ad sydera valles,	Ecl. 6.
Ecl. 5.	Ipsa sonant arbusta Deus, Deus *otia fecit.	Ecl. 1.

C. C. C. P.

In the signature C. C. C. P. we have Charles Chauncy to prince Charles.

EPITHALAMIUM ILLUST. PRINCIPUM CAROLI REGIS ET H. MARIÆ REGINÆ, ETC. 4°. CANT. 1625.

Adsunt nunc optata diù sponsalia nobis;
Ad sua maturì tempora venit Hymen:
Atque moræ precium dulci pensabit amore,
Et steriles noctes diluet æquus Hymen:
Atque in se rediens designat pignus amoris
Annulus, æternæ prolis adesse diem.
Et bene conveniunt sincero lilia amori,

Gallica de gremio lilia lapsa Jovis.
Lilia jucundos quæ spirant undique odores,
Et candore nivem quæ superare queunt:
Lilia tædiferæ Cereri et gratissima Floræ,
Nec Clario nostro displicuere Deo:
Ἐς μακάρων νήσους translata et in Albion illa
Monstrant perpetuo veris adesse diem:
Lilia fœcundà nunquam sine prole, Britannis
Sponsores multæ posteritatis erunt:
Atque utinam vincant numero vel sydera cœli,
Si *Carolum* referant, si *Carolive* patrem.

In tres divisa est à Cæsare Gallia partes,
A populo in partes mille resecta fuit:
Felix *Cæsarei* nunc dicam gluten amoris,
Jungere quo partes tot Cytherea potest:
Felix quo potuit Sestum conjungere Abydo:
Quos undæ æquoreæ dissociàre prius,
Et felix *toto divisos orbe Britannos*
Jungere cum Gallis quo Cytherea potest.

CANTABRIGIENSIUM DOLOR ET SOLAMEN, ETC. CANT. 1625.

Nondum lugubrem Miseranda Britannia formam
Deponis quà Cæsareis sub fascibus olim
Induta es? tum te matronam turpiter atram,
Mœrentem pullà succinctam Veste, capillis
Sparsis, Oceanum lacrymarum ob tristria fata
Undique fundentes oculos, quo brachia lassa
Tantùm non submersa moves, cœlumque tueris,
Descripsit Victor Romanus; et illa doloris
Præsenti à luctu non multùm abludit imago:
Hoc tantùm dispar, quòd tum de Cæsare questa es,
Nunc (meminisse piget) nunc de non Cæsare questa es,
Atque hæc fertilior longè seges altera questus
Luxuriat, Vastique novum maris æquor arandum est.
Exul Agenoreâ numquis de stirpe creatus

Anguineos nostris, lethalia semina dentes
Sevit agris, cladis dira incrementa futuræ?
Aut fera fatali de pyxide fudit in orbem
Funestas Pandora faces? Libitináve tandem
Delicias facit, et vulgaria fercula temnens
Regali gestit pretioso sanguine pasci?
Non *Hamiltonius*, nec uterque *Lenoxius* Heros
Queis pia divinis ardebant pectora flammis:
Non *Nottinghamius*, *Belfastius*, aut *Sackvillus*,
Pignore cum charo vel South-Hamptonius urnæ
Sufficerent? Quem das finem Libitina dolorum?
Quò tendes? Vasto guttur distendis hiatu,
Utque lupus perstas dulcedine sanguinis asper:
Cæsareumque petis jugulum, quò corpora tradas
Tergemini regni mœstis exanguia bustis.
Sperâsti erepto Palinuro, et in æquore merso
Atque gubernaclo fracto exundante procellâ,
Cui datus hærebat custos, cursusque regebat,
Nostra quòd *expoliata armis, excussa magistro,*
Deficerit *tantis navis surgentibus undis:*
(Quî non deficeret clavum nisi protinus orbum
Exciperet pius Æneas, *Geminique* repentè
Fulgerent *fratres*, perlucida sydera, nobis.)
Sed quis sustineat tanti momenta doloris?
Non humero torquens axem, non cœlifer Atlas.
Dic ubi, mors truculenta, secundum auferre *Jacobum.*
Terrarum e gremio possis, solióve superbo?
Dic ubi flos alter Clarius, suadæque medulla
Consimilis? linguam quis sic in nectare tinxit?
Sic quis Urinator naturæ arcana retexit?
Seu te Triptolemi serpentes altivolantes
Traxere, aut totum Cybele circumtulit orbem,
Aut quo Bellerophon musarum prodidit undas
Ungula equi: Phœbusque suas tibi flectere soli,
Quos malè tractârat Phäeton, concessit habenas;
Hæremus taciti: doctrinæ maxima nostræ
Laus angusta tibi, spatiosa volumina nobis
Sunt argumento foliis æquanda Sibyllæ.
Cujus enim à calamo defluxit principis unquam
Appello monumenta annalibus eruta priscis
Et longâ serie signantes tempora fastos)
Melleus Euphrates, torrens rapidissimus, omnes
Sectæ perrumpens objces atque undique sternens
Romuleæ, vel qui compescuit *arma minasque*
Seu *Bellarmini* fuerint dudum *Arminiive*
(Namque habet haud falsum consensus nominis omen)
His nuper monstris ecclesia mœsta marinis

Exposita est, durâ Scopulis religata catenâ.
Sed tu devotæ miseratus virginis, ales
Accedis *Perseus*, balænas conficis, almam
Andromedam exolvis vinclis, et *Gorgone* victa
Servas incolumem Sponsam, fortissime Princeps.
Turrigeros humeris *Marti* sacros elephantos
Duxisti domitos pariter, stimulisque subactos
Junxti Cæsareos currus ad templa vehentes:
Sic tu quâ possent muniri sceptra, docebas:
Nam non mobilibus nituntur regna columnis,
Non *Crœsi* gazis, populîve examine denso,
Nec si rex vafram fallendi noverit artem.
In cœlo regni sed fundamenta locanda:
Illa Syracosius non conquassare valebit,
Hæc *Pyrius pulvis* non conquassare valebit.
Per te sub patulæ ficus vitesque canebant
Tegmine *Brutigenæ* cœlestia cantica læti,
Atque *Caledonii* saltus latuêre sub umbrâ
Post desolatos ferro, flammâque penates.
Cùm lyra nativo squalleret *Hibernica* tabo
Lugubrisque modos ageret; cumque undique fracta
Discordes raucosque sonos daret: ipse, *Jacobe*,
Omnia componis, nervos distendis Apollo
Adque melos numerosque tuos stupet *Orpheüs* ipse.
Singula non memoro, sed tecum gloria nostra
Substitit, atque alium tecum volitavit in orbem;
Non aliter quàm cùm (ut perhibent) versatus *Ulysses*
Palladis obsessâ *Danais* subduxit ab arce
Cœlitùs elapsam effigiem, sic *Pergama* vincens:
Tum primùm *Phrygii* sine vi cecidere, sine armis,
Et meruit tum Troja capi: nec victor *Achilles*,
Aut *Agamemnoniæ* tantum potuere *Mycenæ*.
Tecum unâ columen patriæ, sic gloria nostra
Hæsit, et infaustam tecum migravit in urnam.

Accipe, quæ pietas, patriis quæ manibus unâ
Noster cum tenui farre litavit amor:
Accipe, tam sacro stirps non indigna parente,
Nostraque connectas tristia damna tuis.
Omnibus ex æquo dolor est, exundat in omnes,
Angustos fines sanguinis exuperat.
Est pedibus jactura prior, mens quando recedit:
Nunquam cor solam dixerit esse suam:
Occasum citiùs vallis persentit opaca
Solis, quàm quæ sunt montibus alta juga.
Græcia transfossum cùm deploravit *Achillem*
Enumero *Pyrrhus* pars quotacunque fecit?

Orbatique sumus nos charo patri, Britannos
Dicatur solus qui genuisse suos:
Charior ille fuit nobis patre, spiritus oris,
Dextra, caput, cor, mens, omnia solus erat:
Ergò *Jacobides* non patrem, lege *Jacobum*,
Plus proprio cuivis patre *Jacobus* erat.

CAR. CHAUNCY BAC. THEOL. COLL. TRIN. SOC.

Εἰς τὸν γάμον τοῦ φαιδιμωτάτου βασιλέως,
ΚΑΡΟΛΟΥ, ἐπιθαλάμιον.

Τίς ποτε φήσειεν ἂν φρενοθέλγετα βαιὸν ἔρωτα
Ἄψειν Ἠβαίτταν πῦρ τόσον αἰθομένου,
Ὥστε πολυφλοισβον καὶ ἀπείριτον οἶδμα θαλάσσης
Ἐμπρῆσαι, νήσου ζώνιον ἡμετέρης;
Οὐκ ἀμέτρητον ἔρωτος ἂν ὄδυσι καῦμα Ποσειδῶν
Παύσειεν, εἰν ἁπλέτῳ τικτομένου πελάγει·
Καὶ Κελτῶν νιφοβλήτας ἀεὶ πρυμώδεας Ἄλπεις
Ἐξαίφνης φλεγέθει θεσπιδαὴς φιλότης·
Τοὔνεκα καὶ Κέλται νιφόεντες καὶ βορεαῖοι
Χαίρομεν εἰ Βρετανοὶ τῇ φλογὶ θεσπεσίῃ·
Θάλψει δ' ἀμφοτέρους Ὑμεναίου θερμὸς ἀϋτμή,
Εὖτε σαλαμάνδρας πυρσῷ ἀγαλλομένους.

While residing in Cambridge he enjoyed a high reputation for learning and eloquence, genius and piety. The following is an extract of a letter to Dr. Samuel Ward from the distinguished chronologist and divine, DR. USHER, *Archbishop of Armagh*:—

"Remember me to Mr. Chauncy, and learn of him what he hath done for Mr. Broughton's book. Entreat him also to look into the manuscript Psalter in Hebrew and Latin in Trinity College Library; and there transcribe for me the last verse save one of the fifty-second psalm, which is wanting in our printed Hebrew Bibles. The Latin of that verse beginning, if I forget not, *Consilium Moses*, &c. I would willingly also hear how he hath proceeded in the Samaritan Bible, and what Mr. Boys hath done in the transcribing of the Greek manuscripts, which I left with him."—*From the Life of James Usher, Archbishop of Armagh. By Richard Parr, D. D., Lon.* 1686. *Circ.* 1626.

From the following translation of a Hebrew Anagram it appears, that he must, before the date, to wit, A. D. 1626, have written a book, probably on some theological subject. But such a work has not come within my knowledge. Neither have I been able to obtain the original Hebrew Anagram, either from the Bodleian Library, or the British Museum, where only was I

able to find the poems and the oration. The translation of the anagram was obtained through the favor of Edward Herrick, Esq., from President STILES' *Diary*, vol. 9, p. 144.

CHARLES CHAUNCY.

ANAGRAM.

His shadow is without deceit.

Arise and look into the book the learned author has written, the pains he has taken in it deserves a great reward: or the work therein is its own reward:

He is a powerful preacher, knowledge proceeds out of his mouth, he abounds in reproofs proper to bring all men to a sense of their sins.

He delights in the fear of God, he excels in humility, it is his delight to speak the words of wisdom.

His name is famous and renowned among the wise and prudent, among the upright; and is great or illustrious among the Doctors or Divines.

Blessed is the man who hearkens to the instructions of his speech; for he teacheth sound doctrine, and all this is the desire of his soul.

He has planted his vine among the learned, good works are his secret, he is a man mighty in the knowledge of divine things, none is equal to him in scholastic disputations.

He is just and righteous in his actions, and speaks truth from his heart. She was happy who brought him forth, a person so good and wise as he is.

May his days be prolonged and those of his relations; may he live to raise the honor of his house; and may they or the world bless him in the name of the Lord.

In honor of Charles Chauncy; written in Hebrew, by MARIA ANTONIO, *Anno* 1626. *Translated by* T. RUSSELL, *Anno* 1712.

HIS RESIDENCE AT WARE.

In A. D. 1627, 3 of Charles I., he became vicar of Ware in his native county. The Master and Fellows of Trinity College were patrons of the vicarage according to the grant of Henry VIII. He probably obtained the place through them. It was rated at the yearly value of £206.8.11.

Having, by his long residence at the University, disciplined his mind and gained large stores of knowledge, having a fervid and bold imagination, and an ardent restless temperament, in the consciousness of mental power, he applied himself earnestly and indefatigably to the duties of his calling. He soon became eminent as a preacher of the gospel in his vicarage, and in the whole region. Here he soon became involved in difficulties with the government. The principal occasion of this was his opposition to the *Book of Sports*.

This book, drawn up by Bishop Moreton, and dated from Greenwich, May 24, 1618, in the 15 of James I., is to this effect: "That for his good people's recreation, his Majesty's pleasure was, that after the end of divine service, they should not be disturbed, letted or discouraged from any lawful recreations; such as dancing, either men or women, archery for men, leaping or vaulting, or any such harmless recreations, nor of having May-games, Whitsonales, or Moriscedances, or setting up of May-poles, or other sports therewith used, so that the same may be had in due convenient time, without impediment or let of divine service; and that women should have leave to carry rushes to the church for decorating it according to their old custom; withal prohibiting all unlawful games to be used on Sundays only; as bear-baiting, bull-baiting, interludes, and at all times bowling."

The reason assigned for this imprudent measure was that the Puritan preachers endeavored to raise the Sabbath, and to depress the festivals; and hence the popish priests took occasion to create the impression that the reformed religion was incompatible with that Christian liberty which God and nature had indulged to the sons of men; so that to preserve the people from Papacy his Majesty was brought under a necessity to publish the Book of Sports.

To this Mr. Chauncy was strongly opposed; and as preaching in the afternoon of Sunday was prohibited by statute, he would in that part of the day, "catechise as many as he could, both young and old." A catechism composed by him, which he probably employed for the instruction of his people, I have lately procured in the *Loganian Library*, Philadelphia. It is entitled, "The Doctrine of the Sacrament, with the right use thereof, catechetically handled by way of question and answer, by Mr. Charles Chauncy, sometime Minister at Ware." The emblem on the title page is an anchor wreathed with flowers. The motto is *Anchora spei*, printed by G. M. for Thomas Underhill, at the sign of the Bible, in Wood street, 1642. The Bishop was not satisfied with this substitution, and said, "*that catechising was as bad as preaching.*"

Most of the Puritan divines were now treated with the utmost cruelty. Bishop Laud was determined to bring them to an ex-

act conformity, or stop their mouths, or cast them into prison, or drive them out of the land. Mr. Chauncy did not escape the vengeance of this tyrannical prelate. In January, 1629, he was questioned in the high commission court for having used the following expression in his sermon: "That idolatry was admitted into the church: that not only the prophets of Baal, but Baal himself was received, and houses multiplied for their entertainment; and that the preaching of the gospel would be suppressed. That there wanted men of courage to remind their superiors of their neglect, and that there was a great increase of atheism, heresy, popery and arminianism in the church."

To the charge founded upon these expressions, Mr. Chauncy gave his answer upon oath in the high commission in the month of April following. The next day, the cause, by order of the court, was referred to the decision of Bishop Laud. This was on condition, that if Mr. Chauncy did not submit to observe what the Bishop should appoint, his Lordship might, if he pleased, refer him back to be censured in the high commission. But he is said to have made his submission to the Bishop.

This, however, was not the end of his troubles, for, in 1635, he was again prosecuted in the high commission for opposing the railing in of the communion table at Ware: when he was suspended, cast into prison, condemned to costs, and obliged to make a humiliating recantation. *†

This submission is said to have been forced from Mr. Chauncy, and designed only to deter others from opposing the Archbishop's innovations. After he had made this disgraceful recantation in the open court, the Archbishop judicially admonished him "to carry himself peaceably and conformably to the doctrines, the discipline, and rites and ceremonies of the Church of England; and that in case he should be brought before them again for any similar offence, the court intended to proceed against him with all severity; and so dismissed him."‡

* Prynne's Cant. Doome, p. 362. Rushworth Collection, v. 11, p. 34.

† This persecution was procured chiefly by the tyrannical power and influence of Laud; and when Dr. Merick, counsel to Mr. Chauncy, endeavored to vindicate his client, because the setting up of a rail was done by a few parishioners, and without any warrant from those in authority, the Archbishop, in a rage, threatened to suspend the Doctor from his practice, for pleading thus in his favor.—Prynne's Cant. Doome, pp. 93, 95, 96.—Rushworth's Collect., vol. 2, p. 316.

‡ Prynne's Cant. Doome, pp. 96, 494.

Though Mr. Chauncy was overcome in the hour of temptation, and enforced, by the terrors and censures of his cruel oppressors, to make the above recantation, he afterwards felt the bitterness of it, and deeply bewailed his sinful compliance. Though he obtained forgiveness of God, he never forgave himself as long as he lived. He often expressed a holy indignation against himself, as well as the superstitious innovations in the church. He was a most exemplary man, and lived a most holy life; yet at the time of his death he made the following humiliating declaration in his last will and testament: "I do acknowledge myself to be a child of wrath, and sold under sin, and one who hath been polluted with innumerable transgressions and mighty sins; which, as far as I know and call to remembrance, I keep still fresh before me, and desire with mourning and self abhorrence still to do, as long as life shall last; and especially my so many sinful compliances with and conformity unto vile human inventions, and will-worship and hell-bred superstitions, and other evil things apatched to the service of God, with which the English mass-book, I mean the book of Common Prayer, is so fully fraught."*

He appears to have preached for a season in Marston-Lawrence before he was settled at Ware.

HIS EMIGRATION, AND HIS RESIDENCE IN PLYMOUTH.

Mr. Chauncy left England the latter part of the year 1637, and arrived in Plymouth, Mass., a few days before the great earthquake, which happened June 1, 1638. Here he was employed to preach the Gospel with the Rev. Mr. Reyner, for something like three years. He would have been called to settle in the ministry over this people, but for his opinions in favor of immersing infants in baptism, and of celebrating the Lord's Supper in the evening, and every Lord's day. The following is Winthrop's account of the matter:—

"Our neighbors of Plymouth had procured from hence this year, 1639, one Mr. Chauncy, a great scholar and a godly man, intending to call him to the office of Teacher. But before the fit time came, discovered his judgment about baptism, that the children ought to be dipt and not sprinkled, and he being an active man and very vehement, there arose much trouble about

* Mather's Hist. of New England, vol. iii., pp. 134, 135.

it. The Magistrates and the other Elders then withstood the receiving of that practice, not for itself so much as for fear of worse consequences, as the annihilating of our baptism, &c. Wherefore the church then wrote to all the other churches, both here and in Connecticut, for advice, and sent Mr. Chauncy's arguments. The churches took them into consideration and returned their several answers, wherein they showed their dissent from him and clearly confuted all his arguments, discovering some great mistakes of his about the judgment and practice of antiquity. Yet would not he give over his opinions; and the church of Plymouth, though they could not agree to call him to the office, being much taken with his able parts, they were loth to part with him. He did maintain also that the Lord's Supper ought to be administered in the evening and every Lord's day."—*Winthrop's Journal, p.* 330.

He appears to have been greatly blessed in his ministry at Plymouth, both in respect to religion and learning. His influence was felt long after he was in his grave. An examination of the catalogue of Harvard College shows, that from 1661 to 1815, inclusive, forty-eight persons who were born at Plymouth were graduated at Cambridge. First on the list are the names of Nathaniel Chauncy and Elnathan Chauncy, twin sons of President Chauncy.—*(See Volume* 4, *Second Series of the Mass. His. Col., p.* 85. THACHER, in his *History of Plymouth*, places two names before those of the sons of the President.)

HIS RESIDENCE IN SCITUATE.

In 1641, he was elected pastor of the church at Scituate, as successor of the Rev. John Lathrop, who, with a part of his congregation, had removed to Barnstable. At the renewing of his ordination, as Cotton Mather terms it, he preached from Proverbs ix. 10, "Wisdom hath sent forth her maidens." In allusion to the regretted recantation which he made in England, he said, "Alas, Christians, I am no maiden; my soul hath been defiled with false worship; how wondrous is the free grace of Christ that I should be employed 'among the maidens of wisdom!'"

A controversy on the subject of baptism, which existed in Mr. Lathrop's church before they left England, and which produced the establishment of a Baptist church after they settled in Scit-

uate, and which caused Mr. Lathrop to remove to Barnstable, had planted roots of bitterness in the hearts of the people. At his settlement another church was formed under the lead of William Vassal, a man of decided ability. With him Mr. Chauncy soon found himself engaged in a controversy on the subject of the seals, particularly on the mode of baptism. This controversy must have been a source of great disquietude to him.

There are many evidences on record that Mr. Chauncy was unhappy at Scituate. "The circumstances by which he was surrounded, together with his ardent temperament, make an apology, in part, for his uneasiness. He was a studious man beyond what is often known, and was subject to the nervous sensibility peculiar to hard students. He was consciously endowed with great talents and learning. He was devoted to his profession, and he was too apt to accept it as an indignity that his powers should not keep down all opposition, and his labors bring him at least the comforts of life in temporal things."—*Deane's History of Scituate.*

In 1649 Mr Chauncy made known the poverty of his circumstances to the Governor and Assistants, though we do not find any grant was made with reference to this application. The following is a list of his property, extracted from the Colony Records:—

1. "The house Mr. Hatherly bought of Mr. Vassal, with the enlargements. A new building and barn and other out-houses. 2. All the ground about it being six acres. 3. An enclosed stony field near the marsh. 4. An orchard behind the house. 5. The barn close, comprising the barn. 6. Twenty acres of upland, ten of it enclosed, called the new field. 7. Twelve acres of Cohasset marsh. 8. Twenty acres of land on Hoop-pole Island, with undivided land among the Cohasset purchasers.

"In 1654, Mr. Hatherly, the untiring patron of the plantation, offered to make a deed of gift to Mr. Chauncy of a house and land on Statuit brook, on condition that he would spend his life in Scituate, which he declined. Mr. Hatherly then made a deed

to the church, and submits the farm to their disposal. The same year the church conveys it to Mr. Chauncy by deed of gift.

"Though this was given without any condition to be performed on Mr. Chauncy's part, at least specified in the deed, yet on his retiring at the close of the same year, the farm seems to have been relinquished to the church."

Besides performing his ministerial labors, he practised, to a considerable extent, as a physician, for which, Mather informs us, he was eminently qualified; and moreover was engaged in instructing his own sons, and preparing young men for the ministry. We state for a certainty that the celebrated Mr. Thomas Thacher, who came out from England before his theological education had been completed, was under the care of Mr. Chauncy at Scituate. He was the ancestor of the eminent ministers of that name.

While in Plymouth, or in Scituate, it does not appear that he wrote anything for publication. The following letter, written by him, is prefixed to the second edition of *Leigh's Critica Sacra*, ed. Lond., 1646:—

'Επίκρισις amici cujusdam doctissimi, juxta atque piissimi.
Erudite vir,

Perlegi (et per alia negotia licuit) horis subcisivis Lexicon tuum Sacrum, sive Critica Sacra: & videtur mihi certè opus elaboratissimum, & multiplici eruditione refertissimum, & ab authore τὰ αἰσθητήρια διὰ τὴν ἕξιν γεγυμνασμένα ἔχοντι πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ, concinnatum. Verbo dicam, non solum tyronibus in lingua Græca, sed etiam Criticissimis Philologis, imò & Theologis, & politioris literaturæ studiovis quibuscunque, addo etiam, toti Reipublicæ Christianæ & literariæ, summè profuturum esse judico.

Tibi devotissimus, c. c.

Deane remarks, in reference to the controversy on the mode of baptism, that there seem to have been three parties in Scituate at the time Mr. Chauncy went there, one of which held to infant sprinkling; another, to adult immersion; and a third, to which Mr. Chauncy belonged, to immersion of infants as well as adults.

HIS DEPARTURE FROM SCITUATE.

At length Mr. Chauncy made up his mind not to remain in Scituate. He had encountered great trials during his residence there. He had found a controversy raging from which his predecessor was glad to escape with a considerable part of his church. He saw upon his settlement a new church formed upon former issues, but also from dissatisfaction with his doctrines. He found himself obliged to take a leading part in the controversy that followed. His admiring friends there were indeed faithful to him, and, for the times, generous, but he lived in actual want even of some of the necessaries of life. Dr. Charles Chauncy, of Boston, remarks, that he had more than once heard the Rev. Mr. Nehemiah Walter, of Roxbury, say, that he had seen a letter of his, wherein was his complaint to his friends, that his necessities were so great, that he might with truth declare, "*deest quidem panis*,"—indeed I have not bread to eat.

Thus situated, he could hardly fail to contrast the privations he suffered, with the abundance he once enjoyed; a new country and its privations with an old country and its improvements; Puritan New England, with merry old England. We can believe that the same spirit of dissent with which he sympathized while opposed to "the powers that be" in England, would be somewhat disgusting to him in America. His heart must have yearned for his mother country. Times had changed there, and his party were in power. Laud, his persecutor, had given his head to the block to expiate his crimes and his unpopularity. His old people in Ware, still bearing him in affectionate remembrance, had sent him an invitation to return and be their minister. His learned friends of the University of Cambridge would welcome his coming. Accordingly he came to Boston to make arrangements to remove his family to England.

HIS REMOVAL TO CAMBRIDGE.

But while he was in Boston in order to take passage, the Overseers of Harvard College, not willing that the country should suffer the loss of so valuable a man, "on November 2, 1654, deputed Mr. Richard Mather and Mr. Norton to tender to him the place of President, with the stipend of one hundred pounds, to be

paid out of the county treasury, and also to signify to him, that it is expected and desired that he forbear to disseminate or publish any tenets concerning immersion baptism, and the celebration of the Lord's Supper in the evening, or to expose the received doctrine thereon." "He made no difficulty in complying with this desire, and was ever punctual in the regard he paid to it." If his opinions on this point had not undergone any change, his feelings, at least, had become mellowed by time.

His inauguration was solemnized November 29, 1654. In the language of Cotton Mather, "he concluded his excellent oration, made unto a venerable assembly then filling the college hall, with such a passage as this, to the students there: *Doctiorem certe presidem, huic oneri ac stationi multis modis aptiorem, vobis facile licet invenire, sed amantiorem, et vestri boni studiosiorem, non invenietis.*"

He was now placed in his appropriate sphere in the new world, where his influence could be proportioned to his talents and learning. Mather, speaking of the manner in which he performed his duties, uses the following language:

"How *learnedly* he now conveyed all the liberal arts unto those who sat at his feet; how *wittily* he moderated their disputations and other exercises; how *constantly* he expounded to them the *scriptures* in the *college hall;* how *fluently* he expressed himself unto them in Latin of *Terentian* phrase, in all his discourses; and how carefully he inspected their *manners*, and above all things was concerned for them—will never be forgotten by *many* of our most *worthy men*, who were *such* men, by their education under him.

"He was a most indefatigable *student*, which, with the blessing of God, made him a most incomparable scholar. He rose very early, about four o'clock both *winter* and *summer;* and he set the example of diligence hard to be followed. But, *Bene orasse, est bene studuisse;* by interweaving of constant *prayers* into his holy studies, he made them indeed holy; and my reader shall count, if he pleases, how oft in a day, he addressed Heaven with solemn devotions, and judge whether it might not be said of our *Charles*, as it was of *Charles the Great, Carolus* plus cum deo, quam cum hominibus loquitur, when I have told, that at his

first getting up in the morning, he commonly spent near an hour in *secret prayer*, before his minding any other matter; then visiting the college hall, he expounded a chapter (which was first read from the Hebrew) of the *Old Testament*, with a short *prayer before*, and after, in his family; about eleven in the forenoon, he retired again about three quarters of an hour for *secret prayer*. At four in the afternoon he again did the like. In the evening, he expounded a chapter (which was first read in Greek) of the *New Testament*, in the *college hall*, with a prayer in like manner before and after; the like he did also in his family; and when the bell rang for nine at night, he retired for another hour of *secret prayer* before the Lord. But on the Lord's day morning, instead of his accustomed exposition, he preached a sermon on a text, for about three quarters of an hour in the college hall. Beside this, he often set apart whole days for prayer, with fasting alone by himself; yea, and sometimes he spent whole nights in prayer, before his Heavenly *Father who sees in secret*. Many days of *prayer* with *fasting*, he also kept with his religious consort; and many such days he also kept with his *family*, calling in the assistance of three or four godly neighbors, besides what he did more publicly among the people of God. Behold, how near this good man approached unto the strictest and highest sense of praying always!"

He was now in a position in which his great talents, his extensive learning, and active piety could be appreciated by a wide circle of friends and admirers, as it appears they were, from the following passage from Mather:—

"But if the whole country were sensible of the blessing which New England enjoyed in our Chauncy now at *Cambridge*, the church of *Cambridge*, to whom he now joined and preached had particular cause to be *so*. And so indeed they were; by the same token, that when he had been a year or two in the town, the church kept a whole day of THANKSGIVING to God, for the mercy which they had enjoyed in his being there."

This remarkable testimony to his character and influence has no parallel, so far as is known to the present writer, in the history of the Puritan worthies in New England.

A SPECIMEN FROM HIS DIARY.

Self-trials before the Sacrament.

TRIAL OF MY PART IN CHRIST.

1. I am subject to the commandment of *believing* on his person.
2. I rest and rely on *him only* for salvation.
3. I resolve, by God's help, to *leave all* for him.
4. All my *hopes* are on him, and he is my *peace.*
5. By his *spirit* given me.
6. That I walk not *after the flesh but after the spirit.*
7. By many tokens of *his love* for me.

TRIAL OF MY FAITH.

1. By the *growth* of it; 2. By the *life* of it; 3. By the *purity* of it.

TRIAL OF MY REPENTANCE.

By the nature of it: that is, change of *mind*, and my purpose to turn from all sin to God; *dying daily to sin.*

TRIAL OF MY UPRIGHTNESS TOWARDS GOD.

1. My care to keep his *commandments.*
2. That his *commandments are not grievous to me.*
3. Desire of *union* with him and *cleaving to him with full purpose of heart.*

TRIAL OF MY BROTHERLY LOVE.

1. Not to suffer *sin* upon any one.
2. To love all the *saints* for truth's sake.
3. Love of the *Godly dead.*

ADVICE TO A CLERGYMAN.

In 1665 he writes to another minister as follows:—

1. Be much in *prayer* to God. Thereby you will find more *succor* and *success*, in your ministry, than by all your *study.*

2. Preach much about the misery of a state of nature; the *preparatives* to *conversion;* the nature of conversion or effectual calling; the necessity of union and communion with Christ; the nature of saving or justifying faith; and the fruits thereof, *love* and *good works* and *sanctification.*

3. Explain the words of your *text* clearly; bring clear proof from the *Scriptures;* let your reasons be Scripture-reasons; but

be most in application, which is spent in *five uses*, *refutation* of *error*; *information* of the truth; *correction* of manners; *exhortation*; *instruction* in righteousness. All of which we find in 2 Tim. iii. 16, 17. And there is a *sixth use*, viz., of *comfort*. 1 *Cor.* xiv. 3.

4. Preach not *high notions*. Read Ames's *Medulla*; and the explication of I. Cor. ii. 1, 2. Neither use any *dark Latin* words, or any derived thence which poor people can't understand, without explaining them, so that the poorest and simplest people may understand all.

5. I advise you, being in office, to *catechise* every Lord's day in the afternoon, so as to go through the *Catechism* once in a year. Finally, be very careful of Scriptural rules to God's ministers, *ὀρθοτομεῖν τον λογον ὀρθαποδεῖν και ἐν προσευχαις ἐξισταμενος*.

HIS PREACHING.

"He was, indeed, an exceeding plain preacher, frequently saying, *Artis est celare artem*; and yet a more learned and lively preacher has rarely been heard. He would therefore mention it, as a pious and prudent complaint of Rev. Mr. Dod, 'that too many ministers did like unskilful archers; they shoot over the heads, and much more over the hearts of their hearers, and miss their mark, while they soar as high by handling deep points, or by using of obscure and dark expressions, or phrases, in their preaching.' But for the preaching of our Chauncy, the same account may be given of it, that Photius gives about the preaching of Athanasius: *In sermonibus ubique in locutione clarus est, et brevis, et simplex, acutus tamen et altus, et argumentationibus, omnino vehemens, et in his tanta libertas, ut admirabilis sit.*"

MATHER.

HIS PECUNIARY TRIALS IN THE PRESIDENCY.

President Quincy holds the following language respecting him and Dunster, the first presidents: "Both of them were able, faithful and earnest. Both pious even to the standard of that quality which characterized the times. Both were learned beyond the measure of their contemporaries, and probably in this respect were surpassed by no one who has since succeeded to their chair. After years of duty unexceptionably fulfilled, both

experienced the fate of literary men of the country in that day; thankless labor, unrequited service, arrearages unpaid, posthumous applause, a doggerel dirge, and a Latin epitaph.'

"Nothing seems to have occurred to mar the prosperous course of President Chauncy's official career, except, in the language of his lineal descendant and biographer, Rev. Dr. Charles Chauncy, 'his shamefully scanty support, owing not to inability in the Province, but to the niggardly disposition of the Representatives of the General Court.'" Increase Mather, in a similar strain, says, "After he (President Chauncy,) was President of the College, the country was not so grateful to him as it ought to have been; nor could he have subsisted, if he had not received supplies from England out of an estate there." This estate was probably the one that was worth £60 per annum, which was given to him and his children by one LANE, at Lambeth near Bristol. His paternal estate was probably exhausted by his heavy expenses in the spiritual courts, by fines, &c.

Having, in less than a year after his inauguration, found that his salary was inadequate to his support, in August, 1655, he addressed the following petition to the General Court:—

"To the honored Governor of Massachusetts, Mr. John Endicott, and the rest of the Honorable Bench, and the Honorable General Court, the petition of Charles Chauncy, President of Harvard College.

"First of all thankfully acknowledging God's gracious providence in so disposing your hearts to call your petitioner to this place, with the promise of a liberal maintenance, allowing him £100 per annum, which also, in regard of the manner of the payment, hath been ordered to be amended somewhat at your last session, yet, withal, judging himself bound further to acquaint the Honorable Bench and whole Court with his condition in the particulars following:—

"1. That the former allotment and portion of English corn designed to your petitioner, at their last session, hath been expended for the payment of debts due for necessaries requisite for your petitioner's fitting and supply in the college, with much more afforded by the kindness of the worthy treasurer, and also the expense of £100 or thereabouts of your petitioner's own estate since his entrance into this place.

"2. That the residue of the country pay being Indian corn will neither pay for food nor clothing.

"3. That if any part thereof by entreaty be put off, twelve pence or eight pence in the bushel must be lost.

"4. There is no ground belonging to the President to keep cattle upon, so that neither milk, butter, nor cheese can be had but by the penny.

"5. That the country's allowance is and must be your petitioner's whole means of subsistence, having no other means of farm or rent which the former president had, and others have that have any allowance made them by the country.

"6. That what benefit your petitioner may be supposed to receive by the commencement is hardly sufficient to defray the charges thereof.

"7. That your petitioner's family consists necessarily of ten persons, that must needs be very chargeable.

"8. That the greatness and multitude of college business doth require the whole man, and one free from other distractions.

"In regard to all which, though your petitioner be not desirous to put the country to further charge, yet he desires the Honorable Bench and Court in their wisdom to provide for him according to the pressing exigency of his condition, to remove his grievances, that God may not be dishonored, nor the country blemished; nor your petitioner and his family cast upon temptations, or forced to look out to alter his condition.

"Your unworthy servant to my power,

CHARLES CHAUNCY."

The result of this application is not known. The act of the previous session, by which the manner of payment was amended, is as follows:—

"GENERAL COURT, May 23, 1655.

"The court doth grant the present President, Mr. Chauncy, five hundred acres of land, free of former grants, and not hindering a plantation, so as he continue in the place three years."—*Vol. IV*, p. 205.

It is not known whether this land is what was said to be given to him on Charles River, or what is said to be given to him in the town of Marlborough, formerly called "Chauncy."

"General Court, May 23, 1655.

"In answer to the petition of Mr. Charles Chauncy, President of Harvard College, the treasurer is directed to disburse the sum of £30 to furnish his necessary occasions, to be paid out of the first rents of the ferry."

In May 27, 1663, President Chauncy presented another petition to the General Court.

"To the Honored Governor of Massachusetts, John Endicott, Esq., with the residue of the Honored Bench of Assistants, and the Honored Court of Deputies:

"The humble petition of Charles Chauncy, President of Harvard College in Cambridge, as followeth:—

"Whereas your petitioner hath continued with much toil and many grievances and temptations in the College about eight years; all which time, his family being great, the stipend allowed him by the Honored Court hath been insufficient for his comfortable subsistence, and the maintenance of his family with necessary supplies of food and raiment; for want whereof he hath been forced both to spend his own estate that he brought with him, and is besides by this means run far into debt.

"And in respect that the President hath no fit provision, either of land to keep so much as one cow or horse upon, or habitation to be dry and warm in. And seeing there are no colleges in our English Universities, (wherein the petitioner hath continued long) but that the presidents thereof, besides the yearly stipend, are allowed their diet, with other necessary provisions according to their wants.

"Your petitioner, with all due observance, entreats the Honored Court not to take offence, if necessity constraining, no redress being made of such intolerable grievances, and temptations now suggested, he shall take his liberty upon other opportunities presented to embrace them, though notwithstanding his President's place in the College.

"He desires, also, that this petition may not be put by as unreasonable, some other disappointments hindering before; so that your petitioner be further engaged to pray for the peace of Jerusalem.

"Your worship's humbly devoted in the Lord,

Charles Chauncy."

"June 19, 1663.

"We conceive the country have done honorably towards the recompense and encouragement of the petitioner, both for annual allowance and grant of land, and that his parity with English colleges is not pertinent; and as for the other things respecting his removal, that it properly belongs to the officers of the College, and that it be referred unto them.

RICHARD RUSSELL,
EDWARD JOHNSON,
JOSEPH HILLS,
Committee."

"The deputies do not concur with the committee in answer thereunto; but in regard to the urgent necessities of the petitioner, do judge meet that there be allowed five pounds a quarter out of the country treasury to supply his wants, and this to be and to continue during the country's pleasure, with reference to the consent of the Honorable Magistrates hereto."

"June 13, 1663.

"The magistrates consent not thereto.

EDWARD RAWSON, *Secretary.*"

How must the sensitive, not to say proud spirit of President Chauncy have been mortified, first, to make an application to the General Court for the necessaries of life, and then to have his petition spurned by the Committee, and though favorably treated by the Deputies, rejected by the Magistrates! What a contrast must there have been in his mind between the comforts enjoyed by the Heads of the Houses in Cambridge, England, and the privations he was forced to endure as President, in Cambridge, New England!

"The last page in this painful history," says President Quincy, "concerns the petition of Elnathan Chauncy, son of the President, presented after his decease to the General Court," which will be found in the following pages.

"These details have been thought due to the memory of Dunster and Chauncy, who, for learning, talent and fidelity, have been surpassed by no one of their successors; who exceeded every one of them in sufferings, sacrifices and privations; and

whose fate has been little known, and of consequence had little sympathy. And yet they were main supports of the Institution for thirty years, in times when its friends were the fewest, and its condition was the humblest; and were not inferior to any of its friends, patrons, or officers, in establishing its character and perpetuating its usefulness."—*President Quincy's History of Harvard University*, Vol. I., p. 29.

HIS OLD AGE AND DEATH.

Some minds never seem to grow old. Even on the verge of extreme old age, they retain the same freshness of feeling and the same vigor of intellect which they had in their early prime. The mind of President Chauncy belonged to this class. It continued earnest, active and strong, to the last, bearing fruit even in old age.

"After age had enfeebled him, the fellows of the college once leading this venerable old man to preach a sermon on a winter day, out of affection unto him, to discourage him from so difficult an undertaking, told him, 'Sir, *you will certainly die in the pulpit.*' But, he laying hold of what they said, as if they had offered him the greatest *encouragement* in the world, pressed the more vigorously through the *snow drift*, and said, 'How glad should I be, if what you say might prove true!'"

"This eminent *soldier* of our Lord Jesus Christ continued still to *endure hardness as a good soldier of the Lord Jesus Christ.* When his friend pressed him to remit and abate his vast labors, he would reply, '*Oportet imperatorem stantem mori;*' accordingly he stood beyond expectation in the learned *camp*, where he had been a commander. At length, on the commencement of the year 1671, he made a *farewell oration*, wherein he took a *solemn farewell* of his friends, and then sent for his children upon whom he bestowed his *solemn blessing*, with fervent prayer commending them to the grace of God. Accordingly the *end* of this year proved the *end* of his days. When illness was growing upon him, the *Rev. Urian Oakes*, after his requested supplication, asked him to give a sign of his hopeful and joyous assurances, if he yet had them, of his entering into eternal glory. Whereat the speechless old man lifted up his hands, as high towards *heaven* as he could lift them, and so his

ripened *soul* flew thither, Feb. 19, 1671, in the eightieth year of his age."—COTTON MATHER'S *Magnalia.*

The following encomium was bestowed on him by Increase Mather, a successor in the presidency: *Ille Chancæus, quem* CAROLUM *Magnum jure optimo nominare possumus: Fuit ille senex venerandus, linguarum et artium præsidiis instructissimus, gymnasiarcha præclarè doctus; qui in filiis prophetarum eruudiendis, fidelem navavit operam omniumque diligentiam adhibuit. Abitus et obitus tanti viri, collegium quasi truncatum, ac tantum non enecatum reliquierunt.*

President Stiles says of him, "I consider Mr. Peter Bulkley, President Chauncy, Mr. Hooker, Mr. Norton, and Mr. Davenport, as the greatest among the first ministers of New England."

A considerable number of the best men in the country were educated by him; such as Mr. Gershom Bulkley, Dr. Increase Mather, Mr. Samuel Willard, Mr. Solomon Stoddard, Gov. Dudley, Judge Sewall, and others, of note both in Church and State. About half of the graduates under President Chauncy became ministers of the gospel. Two of his pupils were chief justices of the colony, and one was afterwards chief justice of the colony of New York, and successively governor of New York and New Hampshire, and three became presidents of colleges, viz.: two of Harvard and one of Yale.—*See Sketch of Harvard College by* SAMUEL A. ELIOT.

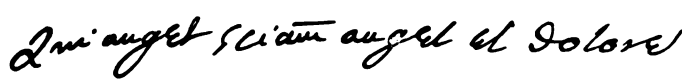
HIS CHARACTER.

In reviewing his eventful life, what strikes us forcibly is the rare combination of excellences which enter into his character.

He was endowed by nature with the susceptibilities of genius. Some of the fruits of his genius are still visible in his poetry and public addresses, though they were especially adapted to a different age, in which they could be better appreciated. Whenever he addressed men, his voice was a voice of power, whether heard by the representatives of polished courts in Trinity College, or by the people in Ware, in Plymouth, in Scituate, or by the students in the halls of Harvard.

He was as distinguished for untiring industry even to the close of life, as he was for the ardor of his feelings. His ripe scholarship was the fruit of this industry. Such was the extent

of his literary acquisitions, and such was his skill and success in imparting them, that he is appropriately styled by Mather the "Cadmus" who brought letters to this country. He seems to have communicated his taste for letters not only to his six sons and to his distinguished son-in-law, but to all who came within the sphere of his influence. This taste seems to have come down from him, as from a living fountain, to his posterity, even to the present generation. It is however remarkable that with all his love of knowledge he should take for his motto, inscribed on more than one of his books with his name,



"He who increaseth knowledge also increaseth sorrow."

He was eminently conscientious in what he did and in what he said. When he did what was wrong, he still listened to the upbraidings of conscience as to the voice of a spirit, distressing though they were. He never seems to attempt, by drawing metaphysical distinctions, to throw off the blame from himself upon others, or upon the circumstances in which he was placed. He never, in a mercantile way, endeavors to balance his account with God, by crediting himself the good which he aimed to accomplish by his sins, or which he did accomplish. He never, by any pretence of benevolence, or by any splendid act of charity, endeavors to conceal his misdoing from the public. If, like Cranmer, he publicly yielded to temptation, like Cranmer he was willing to do public penance. "He felt compelled even to the teeth and forehead of his faults to give in evidence."

In his endeavors to instruct and enlighten others, and lead them in the way of their duty, he may sometimes have trusted too much to his own clear perceptions of truth and to his honesty in imparting it, as the means by which to win success, without taking sufficiently into view the dulness and the prejudices of men. He engaged in no intrigues. He practised no manœuvering. His was a frank, English, noble nature. "True to imagined right beyond control," in the ends proposed, and in the means employed, he trusted not to those arts by which the "worse may be made to appear the better reason." So diligent was he in business, so fervent was he in spirit, so ready was he

to do with his might what his hands found to do, that his appeared like an angelic earnestness, both in intensity and constancy. His worldly wisdom might sometimes be doubted; his honesty, never.

In his views of religious duties he fell into some of the follies which characterized some of the Puritans of his day, as for instance preaching against the sin of wearing long hair. His personal piety was of the highest cast, whether estimated by the standard of the times in which he lived or by that of the leading reformers, or by that of our own times. In the sermons on justification he shows that he was thoroughly sound on the doctrine called the *articulus vel stantis vel cadentis ecclesiæ.* In laying the foundations of the literary and religious institutions of New England, he lived a life of labor and of devotion; he died the death of the righteous; and his memory is blessed, whether he is contemplated as a man of genius, or a scholar, or a confessor, or a christian.

EPITAPH.

Conditum
hic est corpus
CAROLI CHAUNCÆI
S. S. Theologiæ Baccalaur:
et
Collegii Harvardini Nov-Angl.
Per XVII annorum spatium,
præsidis vigilantissimi,
viri plane integerrimi,
concionatoris eximii,
pietate
pariter ac liberali eruditione
ornatissimi
Qui obiit in Domino Feb XIX
Am. Dom. M.DC.LXXI.
et ætatis suæ LXXX.

PRESIDENT CHAUNCY'S WIFE.

His wife was CATHARINE, daughter of Robert Eyre, of Sarum, Wilts, and Agnes or Ann his wife, daughter of the celebrated JOHN STILL, Bishop of Bath and Wells. He married her on the 17th of March, 1630.

Mather speaks of her in the following terms:—

"The happy *mother* of these worthy sons, was *Catharine*, the daughter of Robert Eyre, Esq., who dying a little before her consort, had her *holy life* quickly after published; namely, by the publication of the directions for an holy life, which her pious father left as a *legacy* for his children; directions whereof I shall say but this, that as they express the true spirit of Puritanism, so they comprise the wisest, the fruitfullest, the exactest, and the holiest *rules of living*, that ever I saw together in any short *human composure;* and the representing of them would not only give a description of the heavenly conversation endeavored by our great Charles Chauncy, whom we have been *considering*, but also procure the *admiration* if not imitation of them that read it."

EPITAPH.

MRS. CATHARINE CHAUNCY.
Aged LXVI Dyed Jan. XXIII
An° Dom. MDCLXVII

"We have found in manuscript the following epitaph:"—A. HARRIS.

"Upon y^e^ death of y^t^ pious mother in God
Mrs Katharine Chauncy, deceased 24. 11. 67.

Here lies interr'd w^th^in this shrine
A spirit meek, a soule divine,
Endow'd w^th^ grace, and piety,
Excelling in humility:
Preferring God's commands above
All fine delights, and this world's love,
Whilst here she lived she took delight
In reading, praying, day and night;
In faith she was a Puritan
Daily from selfe to Christ she ran
For aide and help whilst here she staid:
O This was y^e^ sweet, heavenly trade
Of this renowned matron which
Was to all saints a pattern rich,
Most richly fraught w^th^ grace sublime:
With meeknesse and with love divine:
By hope she lived in grace she stood
Washt from her sins w^th^ X^te^ own blood:
Active and constant she was here,
In heaven above y^e^ palm she weares:

Wth Xst she reignes, in heaven she sings,
Hosannas to her Lord and King
* * * * * *
Death was y^{e} key w^{ch} let her out
* * * * * *
Pale ghastly death hath sent his shaft
And hath by chance nigh broke our heart.
Deaths volleys sound, sad storms appear,
Mourning draws on: poor Harvard fear,
Lest this sad stroke should be a sign
Of sudden future death to thine.—J. B., 24, 11. 67.

THE CHILDREN OF PRESIDENT CHAUNCY.

According to Deane, in his history of the town of Scituate, the children of Charles Chauncy and of Catharine his wife were, [1]Sarah; [2]Isaac; [3]Ichabod; [4]Barnabas; [5]Nathaniel; [6]Elnathan, who was a twin brother of Nathaniel; [7]Israel; [8]Hannah.

The sons were all educated at Harvard College and all became preachers of the gospel. All, it is believed, studied medicine and became physicians. He bestowed scriptural names on all of his children. Deeply versed as he was in the Scriptures in the original tongues, we can easily imagine that each name was given because it was significant. His first child was named *Sarah*—a lady. His first born son, in his joy at his birth, he named *Isaac*—laughter. The second son, born amid his troubles, was named *Ichabod*—the glory has departed. The third son, born the year he left England, he named *Barnabas*—the son of consolation. The fourth and fifth sons bore substantially the same name, *Nathaniel, Elnathan*—the gift of God. The sixth son was called *Israel*—the prince of God. The second daughter was called *Hannah*—a place of rest. Those of his children who left issue will be mentioned hereafter. Very little is known of the last-named child.

Barnabas, the third son, was born in England, in 1637; was admitted a member of the church in Cambridge, Dec. 10, 1656; graduated in Harvard College 1657; was admitted to the degree of A. M., in 1660, when he maintained the affirmative of the following question: *Utrum notitia entis primi sit homini naturalis?* was a preacher and a physician; is mentioned in the petition of Elnathan Chauncy to the General Court as diseased; died in early life; left no issue.

ELNATHAN, the fifth son of President Chauncy, twin brother with Nathaniel, was born in or about the year 1639, in Plymouth, but baptized in Scituate, 1641. "At his birth, Robert Hix, a merchant in Plymouth, gave him fifty acres of land, so much were the people of Plymouth attached to President Chauncy." He was graduated at Harvard, 1661; took his second degree in 1664, when he maintained the affirmative of the following question: *Utrum detur concursus per modum principii?* studied theology and medicine; was a preacher and a physician; was a distinguished physician in Boston, where he resided; went to Barbadoes, where he died. Dr. Charles Chauncy says, "that he left no children, but his widow was alive since my settlement. I have seen and conversed with her." He had one child, a son, named Theodore, who died young.

He presented a petition to the General Court, in which he stated, "that his father had been a servant of the country in the above trust, (i. e. as president of the college,) seventeen years, in all which time he had never received for allowance any other payment than what the country rate had brought in, which had greatly impoverished his family, through the great straits they had been put into; so that if they had not relief in some other kind, they could not have subsisted; and now after his decease, his children are left in a very poor condition, especially our brother, that through the Lord's afflicting hand is so far distempered as to render him wholly unable to do any thing toward his own maintenance, and he will be an annual charge; and it is a great addition to this so great affliction, that his poor brothers have not in their hands to relieve him.

"The petitioner asks nothing for himself, nothing for the other members of President Chauncy's family, but only that what is now due may be paid in money, and that our dear distressed brother may not perish for want of support."

"On this petition the magistrates grant, that the arrearages due should be paid in money, and the deputies assenting did further grant that ten pounds a year should be paid by the treasurer of the county to the deacon of Cambridge for the support of the petitioner's brother; to which the magistrates found it in their hearts to assent."

THE WORKS OF PRESIDENT CHAUNCY.

I. The ORATION before the Spanish and Austrian Ambassadors, given in this memoir.

II. The Latin and Greek POEMS, given in this memoir.

III. The CATECHISM, the title page of which has already been given.

IV. The RETRACTATION of Charles Chauncy, formerly minister of Ware, in Harfordshire, written with his own hand before going to New England, in the year 1637. Published by his own direction for the satisfaction of all such who either are or partly might be offended with his scandalous submission made before the High Commission Court, Feb. 11, 1635. London. Printed 1641. This work the present writer has in his possession, transcribed from a copy in the Bodleian Library; and also a printed copy, in good condition, obtained more recently. It was carefully prepared and exhibits great logical accuracy in the statement of the argument against the use of the Rail, &c.

V. A SERMON. God's Mercy shown to his People. Cambridge, 1655.

VI. A SERMON delivered the day after Commencement, in 1665. From Amos, ii. 11. *And I raised up of your sons for prophets, and of your young men for Nazarites.* In the course of the sermon, he has the following passage: "God hath wonderfully erected schools of *learning* and means of education for your children, that there might be continually some comfortable supply and succession in the ministry. Is it not so, O ye people of God in New England? But then let me testify against you in the Lord's name *for great unthankfulness* to the Lord for so great a mercy. The great blessing of a *painful ministry* is not regarded by *covetous earthworms.* Or some little good they apprehend in it, to have a minister to spend the *sabbath*, and to baptize their children, and schools to teach their children, and keep them out of harm's way, or to teach them to write and cast accurately; but they despise the *angel's bread*, and count it *light stuff* in comparison with other things. Yea, there be many in the country that account it their happiness to live in the waste, howling wilderness, without any *ministry*, or

school, or means of education for their posterity; they have much liberty, they think, by this want."

Dr. Charles Chauncy says of this sermon, "He takes occasion in this sermon to bring in students and ministers, pleading for long hair from obligations the Nazarites were under not to suffer a razor to come upon their heads; and rejects their plea with the utmost detestation, representing their wearing long hair as abominable in the sight of God, a heathenish practice, and one of the crying sins of the land. It is strange that men of learning, rich good sense, and solid judgment, should be able to expend so much zeal against a trifle, not to say a thing absolutely indifferent to our nature. But the greatest as well as best men in this country, in that day, magistrates as well as ministers, esteemed the *wearing of long hair* as an enormous vice and solemnly testified against it as such."

Though it seems "strange" that a "trifle" like this should be magnified into so much importance, yet we can find something like it in the fashionable external morality and the practical intolerance of some portion of almost every generation of the Puritans, from their first landing to the present time. There have always been those who were ready to tithe mint, anniss and cummin, whether or not they neglect the weightier matters of the law. There have always been those who were ready to wage war with externals that were of little more consequence in themselves than the cut of the hair. Men are governed more by associations than by reasons. The Cavaliers of the church of England wore long hair, and, from the association, some of the Puritan round-heads considered it as sinful. The Roman Catholics have a cross on their churches, and, from the association, some of the descendants of the Puritans consider this symbol of the religion of Christ as sinful.

VII. Twenty-six Sermons. This work is entitled יחרוח עד קבוד or the Plain Doctrine of the Justification of a Sinner in the sight of God. Printed in London, 1659. The following is the dedication:

Honoratissimo et nobilissimo Heroi amplissimo utique et Piissimo domino Gulielmo Vicecomiti Sey et Seale; Nec non illustrissimo et dignissimo viro, domino; Nathanieli Fiennes, uni e

dominis custodibus magni sigilli Angliæ. Hoc grati animi et debitæ observantiæ μνημόσυνον καὶ μαρτύριον D.D.D.C.C.

In respect to the end aimed at in the work he remarks, in the preface, "My particular employment, wherein I hope that my desire is to serve the Lord in truth, and to seek the great benefit of the youth and students, who are to be trained up, Εν παιδία νυθεσια τυ χυριυ, that is, in the doctrine of the Lord, that may put a right understanding into them; hath moved me to represent this doctrine of justification as a standard of truth and salvation to them; which they should hold fast and hold forth in their generations."

It has been my good fortune to obtain this book from London in a good condition. It is a small quarto of three hundred pages. It exhibits great vigor and earnestness and vehemence and thought, arranged in logical sequence, and thoroughly imbued with a christian and classic spirit.

VIII. His last published work, so far as is known, is entitled ANTISYNODALIA *Scripta Americana*, or a proposal of the judgment of the dissenting ministers of the churches of New Enggland, Assembled by the appointment of the General Court, March 10, 1662, whereof there were several sessions afterward.

The result of the Synod related to two points: 1. The Baptism of the grandchildren of church members, and in what is called the half-way covenant. 2. The Consociation of Churches.

The *Anti-synodalia* related entirely to the first point. It exhibits great force of reasoning in opposition to the result of the Synod, which was in favor of baptizing under the half-way covenant. It also exhibits a very catholic christian spirit, and must have had great influence in settling the practice of the churches.

The Anti-synodalia was published in 1662. It closes in the following characteristic way: "Now our good God which hath made hitherto salvation for walls and bulwarks to us, and hath led his people like sheep by the hand of Moses and Aaron, still make his people steadfast in one faith, and the order of the Gospel; and still call the name of our courts and churches and families, *Jehovah Shammah*. Amen."

Mr. Allen, first minister of Dedham, replied to "Anti-synodalia;" while Mr. Davenport and Increase Mather supported the

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principles advocated in that production by President Chauncy. It should be added that those principles obtained currency in the churches of New England, and are substantially in practice at the present time.

Besides these, he is said to have published an election sermon, preached before the General Court in 1656; I cannot obtain any evidence that this sermon was published.

NOTES ON THE PEDIGREE OF CHAUNCY.

In compiling the following table, great care has been taken to follow the best authorities, and such as are abundantly confirmed by general history or collateral evidence.—W. C.

The paternal ancestry of President Chauncy is given with general accuracy by Sir Henry Chauncy in his History of Hertfordshire. This can be inferred not only from the authorities he gives, but from the fact that from the time of the Conquest, 1066, to the birth of President Chauncy in the year 1592, the family had but once removed. They occupied their estates as hereditary Barons of Skirpenbeck, in Yorkshire, on the river Derwent, from the Conquest to the year 1399, in the reign of Richard 2d, when, by consent of the king, the estates were alienated, including the title, which was then by tenure or attached to the estate. They then by purchase or exchange obtained the estate of Gedleston or Newplace, in Hertfordshire, which was entailed, and also that of Pishobury by lease. See Clutterbuck and Burke.

The name of Chauncy is Norman, and was taken from the name of the place in Normandy, *Canchy*, where the ancestors of all the Chauncys in England and America resided. *Canchy* or *Chaucy* is six miles north-northeast from Abbeville, and less than thirty miles from Amiens. Not far to the northeast is the river *Canchy* or *Chaucy*, which runs by Montreuil, and two leagues from that town empties itself into the English Channel. The name of the family has at different times been spelt *Canci*, *Cauci*, *Caunci*, *Chauncie*, *Chancy*, *Chauncy*, *Chauncey*.

Skirpenbeck is near Stamford bridge, over the Derwent. Near this latter place Harold defeated his brother and the king of Norway.

1. Chauncy de Chauncy, a Norman nobleman, came into

England in A. D. 1066, with William the Conqueror. See *Roll of Battle Abbey*, in Stow, Hollinshed, and Grafton's Chronicles.

2. WILLIAM DE CHAUNCY, the eldest son of Chauncy de Chauncy, was Baron of Skirpenbeck in the reign of Henry 1st. Another son, AUSCHAR, flourished in the same reign.

3. WALTER DE CHAUNCY, son and heir of William, succeeded as Baron. In 5th of King Stephen, he gave £15 to the king for license to marry whom he pleased. He was a great benefactor to the monastery of Whitby.

a. The record of this payment by Walter de Canci, is in the pipe Roll, p. 26. The editors consider that roll to have been made in the 31st of Henry 1st, and not in the 5th of Stephen, as was formerly supposed. In their preface, p. xxi, they mention the baronial house of *Canci* as one of those whose antiquity is touched by this roll. The wife of this Walter and mother of his son and heir Anfride, was *Alicia*, oldest sister of William Fitz Helte (Placitorum Abbreviatio, pp. 56–7, tempore, 9th John.) That Walter lived in the time of Henry 1st is proved by the *Calendarium Rotulorum Patentium*, p. 206, 5 Richard II., where it is recorded that the king confirmed to William de Chancy (so printed) blood relative, (consanguineo) and heir of Anfride de Chauncie, (so printed,) all the land of Walter de Chancie, (so printed,) in the county of York, "cum sac soc, &c." granted by Henry the 1st.—N. C.

3. ANFRIDE DE CHAUNCY, son and heir of Walter, was a great benefactor to the canons of St. Peters, at York. On the 12th Henry 2d, upon the assessment of an aid for marrying the king's daughter, it was certified that he held five knights' fees. He died 6th of Richard 1st, leaving Walter and Roger, both under age; Hugh Murdock gave 100 marks for the wardship of the heir.

5. WALTER, son and heir of Anfride, came of age 8th of Richard the 1st. He also became a great benefactor to the York minster, by confirming the gift of his father and otherwise, but died without issue.

6. ROGER DE CHAUNCY, brother and heir of Walter, married *Preciosa.* He died 15 Henry III. leaving Robert and Hugh. The latter became afterward lord of the manor of Upton, in the

county of Northampton, and from him sprang the branch of the family in Edgcott in that county.

6. Robert de Chauncy, son and heir of Roger, 23d of Henry 3d, paid his 25 marks for five knights' fees for his barony of Skirpenbeck and sundry manors connected therewith.

a. He did not long survive his father; for in the 30th of Henry III. the king gave Robert de Cuppings, for his services and one hundred pounds, the custody of the heir of Robert de Chauncy, till his lawful age and his marriage, (*Excerpta de Rotulis finium*, vol. i., p. 458.)—N. C.

7. Thomas de Chauncy, son and heir of Robert, 23 years of age, 56 of Henry III., to whom he did homage. He married *Isabel*, daughter and afterwards only heir of *Sir Philip de Chauncy*, another branch of the family, Lord of the manor of Willoughton, in Lincolnshire, by whom he became possessed of a large addition to his estate. He was one of the barons who joined in a letter to Pope Boniface, 1301, to maintain the king's right to Scotland against the pretensions of the pope. He died on the 8th day of April, 2d of Edward II.

a. This is stated by Sir Henry Chauncy. But in the list of those who joined in the letter as given by Sir Nicholas Harris, (Synopsis of the Passage, vol. ii., p. 761,) the name of Thomas de Chauncy does not appear. That of "Thom de Chaurces D'n's de Norton" was probably mistaken for it.—N. C.

8. William de Chauncy, son and heir of Thomas, 20 years of age, did his homage 7th of May, 2d of Edward II. He held, in addition to his Barony of Skirpenbeck, the manors of Willington, in right of his mother, also Hogham, Camelstown, Bugthorp and Thoralby.

9. Thomas de Chauncy, son and heir of William, succeeded the 17 of Edward III.

a. There appears to be a clerical error in the statement in the tables that Thomas de Chauncy, son and heir of William, succeeded in the 37th of Edward III., 3 having been written for 1. From the *Calendarium Inquisitionum post mortem*, vol. ii., p. 110, it seems clear that William Chauncy was deceased in the 19th of Edward III., having been seized of Skirpenbeck manor and other property. And in the new edition of the Monasticon,

vol. 1, p. 418, there is a deed dated in 1346, which was about the 19th year of Edward III., given by Thomas de Chauncy, filius Wilhelmi De Chauncy de Skirpenbeck, confirming the gifts of his ancestors to the church of St. Peter and St. Hilda, at Whitby, and adding something of his own.

According to the account of Sir Henry Chauncy, a second Thomas, the father of William, succeeded the first Thomas, son of the first William, and held a short time. If there were two of these Thomases, it was the first that held a short time, but it is more probable there was but one, son of the first, and father of the last, William.

The first William died in 17th Edward III. (1344.) In the 31st of the same king, only fourteen years after, Thomas Chauncy gave twenty marks, for leave to enfeoff William, his first born son (primo genitum) and Joan (Johannam) daughter of Roger Bygot with rectine, lands, and tenements in Thoraldby and Skirpenbeck, (*Rotulorum Originalium Abbreviatio*, vol. ii., p. 246, column 1st, at the foot,) and the next year it appears by *Cal. Inq., post mortem*, vol. ii., p. 208, that said Thomas *did* enfeoff William his son and "Joh'am" his wife with six bovates of land, &c., part of the manor of Skirpenbeck.

Thus in fifteen years after the death of the first William, the second was already married and his father in possession of the baroncy. This was ninety-one years after 1268, when the father of the first William was 23 years old. There is a bare possibility that generations succeeded each other in this case so rapidly, as they must have done, had there been two Thomases between the two Williams, but it is more agreeable to the ordinary course of things, to believe that there was but one.

Another reason that leads me to the conclusion that there was but one, is, that I have found, after careful research, no records of the decease of two. One appears to have died in 49th of Edward III., seized of the manor of Skirpenbeck, of Bugthorp and Thoralby. He was certainly the father of William, last Baron, as the references given sufficiently prove. They also prove that the Miss Bigot, who became the wife of this William, was named not Elizabeth, as Chauncy, Clutterbuck and Burke have it, but Joan, and that she was the daughter not of John Bigot but of

Roger, who was John's younger son, that succeeded to the lordship of Settrington, after the death of John's eldest son John. John, the brother of the 5th Earl of Norfolk, died in the 5th of Edward II., the same year in which Thomas de Chauncy died. It is impossible that, as has been supposed, the one was great-great-grandfather of William de Chauncy, and the other father of William's wife.—N. C.

10. WILLIAM DE CHAUNCY was son and heir of Thomas de Chauncy. He received from King Richard confirmation of all his titles, charters and liberties. He married, as mentioned above, *Joan*, daughter of Roger, younger son of Sir John Bigod, brother of the Earl of Norfolk, and not Elizabeth the daughter of John, as stated by Sir Henry Chauncy Clutterbuck, and Burke, and in other genealogies. This Baron, namely, William, in the 22d of Richard II., 1399, obtained license from the King to alienate his manor of Skirpenbeck, with the title, and other estates in Yorkshire. Besides obtaining on lease the manor of Pishobury, he purchased considerable estates in Stepney, near London, where he died and was buried.

11. JOHN CHAUNCY, son and heir of William de Chauncey, the last Baron of Skirpenbeck, married *Margaret*, one of the coheirs of William Gifford of Gedlestone. He died Feb. 22, Henry the VI.

12. JOHN CHAUNCY, son and heir of John, married *Ann*, daughter of John Leventhorp of Shingey Hall. He died May 7, 1479, and was buried in the church of Sawbridgeworth.

13. JOHN CHAUNCY, son and heir of John, married a daughter of Thomas Boyce. He died on the 8th day of June, 1510.

14. JOHN CHAUNCY, son and heir of John, married *Elizabeth*, widow of Richard Mansfield, by whom he acquired a large accession to his estates. He left issue three sons, *Maurice*, *Henry*, and *Robert*. He died June 4, 1546.

Maurice was educated at Oxford; studied common law at Gray's Inn; became a Carthusian monk, and resided in a house of that order near London, called by some the *Charter House*, and by others *Sutton's Hospital*. At the dissolution of Religious Houses by Henry the VIII., he, with his brethren, 18 in number, was committed to custody for denying the king's supremacy over

the church of England. At length, with much difficulty, he escaped out of prison, and so consequently escaped death, which all the rest suffered at several different times before the year 1539.

At length, settling himself at Bruges in Flanders, he became Prior of some of his English brethren of the same order there.

But when Queen Mary came to the crown, he was advanced to be her confessor, and was so acceptable to her, in that station, that he became a great favorite, yet never permitted the least matter of state affairs to interrupt the duties of his province. But when that Queen died, he returned again to his priory in Flanders, where he wrote the following works:—

I. *Historia aliquot nostri sæculi Martyrum cum pia, tum lectu jucunda, nunquam antehæc typis excusa:* Printed at Mentz in Bavaria, Anno 1550. II. *The Passion of* 18 *Carthusians at London.* Printed at Cologne, 1608. III. Some additions to a Book entitled *Vita Carthusiana.* Printed at Louvain, 1572. IV. The *Divine Cloud of Unknowing.* V. His *Epistle of private Council.* VI. *Liber Domus Salvatoris beatissimæ Virginis* Mariae *juxta* London *Ordinis Carthusiani.*

"Maurice Chauncy died on the 2d day of July, 1581, 23 Eliz. and his body was buried in the Chapel belonging to the Carthusians at Bruges. He left behind him a most celebrated name for his rare Piety, which is preserved among those of his profession at Bruges and Newport, in Flanders, and at other places; neither doth any knowing or moderate Protestant deny, but that his name is worthy to be kept in perpetual memory." See 1st Volume of *Athenæ* Oxonienses.

15. Henry Chauncy, second son and heir of John Chauncy, married *Lucy* ———, by whom he had John and George. The family were in his time possessed of the manors of East Latham and Crayford in Kent; Barcomb in Sussex; Over Hall, Nether Hall, and Gifford's in Hertfordshire; Great Sampford, Little Sampford, Hemstead and Passebury in Essex, ten manors in four counties. He built a house called New Place, on his manor of Gifford's or Gelston, where he removed, and where he resided at the time of his death, April 14, 1587, 29th of Elizabeth.

John Chauncy, son and heir apparent of Henry Chauncy, married *Elizabeth*, daughter of Richard Holliday, by whom he had issue, William, who died without issue.

16. GEORGE CHAUNCY, second son of Henry, and brother of John, became the representative of the family. He married *Jane*, daughter and heir of John Cornwall of Yardley, by which marriage he became possessed not only of the manor of Yardley, but of several other manors and estates in addition to those of his paternal ancestors, of New Place, Giffards, Netherhall, &c. By this marriage he had several children. After her death he married Agnes, widow of Edward Humberston, by whom he had George, Edward, and CHARLES, the last of which is the subject of the preceding history.

As a Baron of the realm, in feudal times, each person above mentioned holding that title was necessarily a military chieftain, absolute in command in his Barony, having the power even of life and death, over his own retainers, and, by the tenure of military service, which he was bound on summons to render to the King, of whom he held his estates and title, must sustain his military organization of Knights and Esquires, his Arms, Heralds, and Pursuivants, his Banners, &c. The history given of them, although it is not without instances of summons by the King to attend him on military expeditions, in councils and in parliament, consists more in their high social position, as founders and benefactors of churches, institutions for the poor, and for other benevolent objects, than for any great achievements in arms, or military renown.

The maternal ancestry, or the families in the female line, include many of the highest nobility, both of the Saxon and the Norman chivalry, as may be seen by a glance at the pedigree, a brief notice of which is all that can be attempted here. A full history of them would be a history of Europe during the middle ages, as well as after the Conquest. This pedigree, as every genealogist or historian will at once see, might be greatly enlarged. Several females of the families named in the table were heiresses, in cases in which the male line had become extinct, so they merged not only their estates but their names and honors in the alliance. Thus the arms of their families are quartered with the original

arms of Chauncy. Of these there are Chauncy of Lincolnshire, Gifford, De Roos, De Albini, Proffit, Horn, &c.

The reader may be referred to English history for an account of such names as the De Veres, earls of Oxford; the Bigods, earls of Norfolk, who were hereditary earls marshalls of England; Marshalls earls of Pembroke, Gilbert De Clare and his son Richard, surnamed Strongbow, conqueror of Ireland, ancestors of the Royal family of the Plantagenets.

Siward, Earl of Northumberland, commonly called Siward the great, immortalized by Shakspeare as the conqueror of Macbeth, and as placing Malcolm, his son-in-law, on the throne of Scotland, when about to die, arose from his bed, and arrayed himself in his richest and best armor, saying, "It was a shame for a warrior to die in his bed." He left

Waltheof, Earl of Northumberland, to whom William the Conqueror gave his niece in marriage, wishing to conciliate the powerful Saxon nobility. Notwithstanding which he entered into a conspiracy against the king, was taken and beheaded at Winchester. His daughter Maud married

Simon De St. Liz, Earl of Northumberland, Huntington and Northampton, a great favorite of the Conqueror. His daughter Maud married, (see Note *a*, below.)

William de Albini Brito, son of Robert de Todenir, a noble Norman, who came in with the Conqueror, who bestowed upon him immense estates in the county of Leicester. Here he built Belvoir Castle, now owned and occupied by the Duke of Rutland, who inherits them through a female coheir of Lord De Roos. This Baron was distinguished by his liberality, especially to the monastery at St. Albans, and also for his valor on the field. At the battle of Jenarchebry, in Normandy, he was said to have determined the fate of the day by breaking through the enemy's lines by his single arm. He died leaving two sons, William, his heir, and Ralph, from whom descended the Lords Daubeny and the Earls of Bridgewater.

William de Albini Meschines also Brito succeeded, and died 4 of Henry II., leaving William his heir.

William de Albini, 4th, was distinguished as one of the rebel Barons in the time of King John, and was their general. He it

was who made so noble a defence as governor of Rochester Castle. He afterwards commanded the army for Henry III., at the battle of Lincoln. He died, leaving

WILLIAM DE ALBINI, 5th and last of the name, who, dying, left a daughter Isabel only heir, who married Robert de Roos, Lord of Hamlake.

ROBERT DE ROOS, 6th Baron de Roos of Hamlake, was also of a noble race. He was chief of the rebel Barons at the battle of Lewes, where the King and Prince Edward were taken prisoners, and had the care of the Prince committed to him in the castle of Hereford. His grandfather, Robert, married a natural daughter of the King of Scotland, and his son William was one of the competitors for the crown of Scotland in the time of Bruce and Baliol, to the latter of whom it was awarded. His grandfather was also one of the twenty-five Barons elected by the whole body to secure the Charter from King John, and the performance of its provisions by the King. This Baron died, leaving two sons, 1. William Lord de Roos, through whom Belvoir Castle and estates descended to a female heir of Edward Lord de Roos, who married Robert Manners, whose descendants now enjoy them as Dukes of Rutland. 2. Robert de Roos and his heirs, ending in a female heir, who married Ralph Giffard. Indeed, the whole county, according to some accounts, was given to him by King William. The heirs of Ralph Giffard ended in a female, Margery Giffard, who was married to John Chauncy.

a. There are respectable authorities for the supposition that Maud de St. Liz, the wife of William de Albini, was the daughter of Simon de St. Liz, and his wife the daughter of Waltheof. But the deeds recorded in the Monasticon, vol. i, p. 370, and vol. ii, pp. 675 and 377, prove clearly that there were three ladies who were called Maud de St. Liz. 1st. The wife of Simon; 2d. Their daughter, who married Robert de Clare, son of Richard, and 3. Their daughter, the wife of William de Albini.—N. C.

b. Roger Bigod had two wives, Ida de Thouy and Isabella de Warren. After having made very extensive researches to ascertain which was the mother of his heir, I am persuaded that it was Ida de Thouy.—N. C.

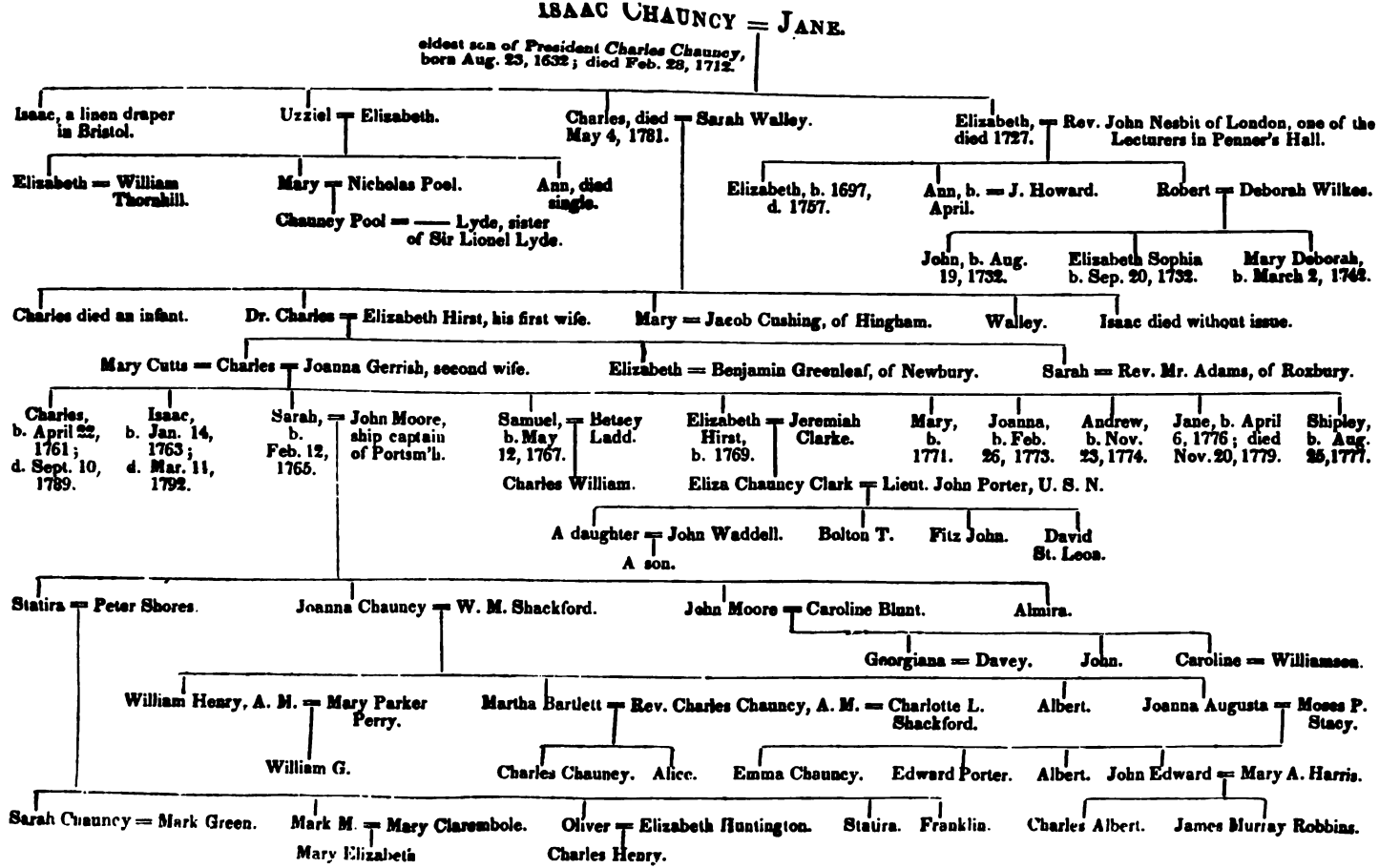
REV. ISAAC CHAUNCY OF LONDON.

Isaac Chauncy, the eldest son of President Chauncy, was born at Ware, England, August 23, 1632. He was graduated in Harvard College in 1651. After his graduation he studied both Medicine and Theology with his father. I have seen it stated that he received the degree of Doctor of Medicine. He went to England both as physician and minister.

He became a clergyman beneficed in Woodborough in Wiltshire. He was ejected from his living in the church of England by the Act of Uniformity in 1662. Afterwards he was for some time minister for a Congregational church in Andover. He then went to London as a practising physician. Upon the death of the distinguished divine and scholar, David Clarkson, who succeeded the celebrated John Owen, he was appointed his successor in Bury-street Chapel, London. After acting as pastor fourteen years, "finding his congregation dwindling," he resigned his office. He was succeeded by Dr. Watts, who had acted as his colleague for a year or two previous to his resignation. He then returned to the practice of medicine; but was afterwards appointed tutor in a dissenting academy, subsequently conducted by Dr. Ridgley. He died Feb. 28, 1712.

Dr. Calamy classes him among the ejected ministers who suffered from the oppressive acts of Parliament in the reign of Charles II., and says of him, that "he was afterwards well known in London," and that he was a "zealous writer against Neonomianism." It is remarked of him by Dr. Charles Chauncy of Boston, his grandson, that he was "too rigidly orthodox, and too zealous in the defence of his principles on this head."

The present writer, when in London, was informed upon what he deemed good authority, that the church in which Owen, and Clarkson, and Chauncy, and Watts officiated has now no separate existence, but has been scattered to other churches. Even the edifice in which it worshipped is used for mercantile purposes. Neither the great name of Owen, the personal friend of Cromwell, and the "prince" among the Independents, nor the learning of Clarkson, nor the orthodoxy of Chauncy, nor the seraphic piety of Watts, could, by any transmitted influence, save that church from extinction.


ISAAC CHAUNCY = JANE.
eldest son of President Charles Chauncy, born Aug. 23, 1632; died Feb. 28, 1712.
Isaac, a linen draper in Bristol.
Uzziel = Elizabeth.
Charles, died May 4, 1781. = Sarah Walley.
Elizabeth, died 1727. = Rev. John Nesbit of London, one of the Lecturers in Penner's Hall.
Elizabeth = William Thornhill.
Mary = Nicholas Pool.
Ann, died single.
Chauncy Pool = —— Lyde, sister of Sir Lionel Lyde.
Elizabeth, b. 1697, d. 1757.
Ann, b. April. = J. Howard.
Robert = Deborah Wilkes.
John, b. Aug. 19, 1732.
Elizabeth Sophia b. Sep. 20, 1732.
Mary Deborah, b. March 2, 1742.
Charles died an infant.
Dr. Charles = Elizabeth Hirst, his first wife.
Mary = Jacob Cushing, of Hingham.
Walley.
Isaac died without issue.
Mary Cutts = Charles = Joanna Gerrish, second wife.
Elizabeth = Benjamin Greenleaf, of Newbury.
Sarah = Rev. Mr. Adams, of Roxbury.
Charles, b. April 22, 1761; d. Sept. 10, 1789.
Isaac, b. Jan. 14, 1763; d. Mar. 11, 1792.
Sarah, b. Feb. 12, 1765. = John Moore, ship captain of Portsm'h.
Samuel, b. May 12, 1767. = Betsey Ladd.
Charles William.
Elizabeth Hirst, b. 1769. = Jeremiah Clarke.
Eliza Chauncy Clark = Lieut. John Porter, U. S. N.
Mary, b. 1771.
Joanna, b. Feb. 26, 1773.
Andrew, b. Nov. 23, 1774.
Jane, b. April 6, 1776; died Nov. 20, 1779.
Shipley, b. Aug. 25, 1777.
A daughter = John Waddell.
A son.
Bolton T.
Fitz John.
David St. Leon.
Statira = Peter Shores.
Joanna Chauncy = W. M. Shackford.
John Moore = Caroline Blunt.
Almira.
Georgiana = Davey.
John.
Caroline = Williamson.
William Henry, A. M. = Mary Parker Perry.
William G.
Martha Bartlett = Rev. Charles Chauncy, A. M. = Charlotte L. Shackford.
Charles Chauncy.
Alice.
Albert.
Joanna Augusta = Moses P. Stacy.
Emma Chauncy.
Edward Porter.
Albert.
John Edward = Mary A. Harris.
Sarah Chauncy = Mark Green.
Mark M. = Mary Clarembole.
Mary Elizabeth
Oliver = Elizabeth Huntington.
Charles Henry.
Statira.
Franklin.
Charles Albert.
James Murray Robbins.

The following are some of the works of Dr. Isaac Chauncy, which we possess or have met with:—

I. The CATHOLIC HIERARCHY; or, the Divine Right of a Sacred Dominion in Church and Conscience, truly stated, asserted and pleaded. London, 1681.

II. A THEOLOGICAL DIALOGUE, containing a defence and justification of Dr. John Owen, from the forty-two errors charged upon him by Mr. Richard Baxter. London, 1684.

III. The SECOND PART of the THEOLOGICAL DIALOGUE, being a rejoinder to Mr. Richard Baxter. 1684.

IV. The UNREASONABLENESS OF COMPELLING MEN TO GO TO THE HOLY SUPPER; in which is answered a pamphlet entitled "*The Case of Compelling to the Holy Sacrament of the Lord's Supper,*" *&c., vindicated by the rules of the Gospel.* London, 1684.

V. ECCLESIA ENUCLEATA, the Temple opened, or a clear demonstration of the true Gospel church. London, 1684.

VI. THE INTEREST OF CHURCHES, or a Scripture Plea for Steadfastness in Gospel order. London, 1690.

VII. ECCLESIASTICON, or a plain and familiar Christian conference concerning Gospel churches and order. London, 1690.

VIII. NEONOMIANISM UNMASKED, or the Ancient Gospel pleaded against the other, called a New Law or Gospel; in a Theological debate occasioned by a book lately written by Mr. Daniel Williams, entitled, "Gospel Truth stated and vindicated." 1692.

This was published in three parts, and attracted much notice, as it was directed against the work of a distinguished man, the successor of Richard Baxter. To this was added a rejoinder by Mr. Chauncy.

IX. EXAMEN CONFECTIONIS PACIFICÆ, or a friendly Examination of the pacific paper. London, 1692.

X. ALEXIPHARMACON, or a fresh antidote against Neonomian Bane, and poison to the protestant religion; being a reply to the late Bishop of Worcester's discourse of Christ's satisfaction. London, 1700.

XI. The DIVINE INSTITUTION OF CONGREGATIONAL CHURCHES, MINISTERS and ORDINANCES. London, 1697.

XII. The DOCTRINE WHICH IS ACCORDING TO GODLINESS.

THE CHILDREN OF ISAAC CHAUNCY.

I. Isaac, who died without issue.

II. Uzziel married Elizabeth—died August 31, 1696. His children were:—

1. Elizabeth, who married William Thornhill, merchant in Bristol.

2. Mary, who married Nicholas Pool, merchant in Bristol. Chauncy Pool, her son, married —— Lyde, sister of Sir Lionel Lyde. He died December 8, 1784, aged 65.

3. Ann, who died single.

III. Charles, of London and Boston, to be mentioned again.

IV. Elizabeth, who married Rev. John Nesbit, a dissenting minister in London, Dec. 10, 1689. She died 1727. He was a popular preacher, and had great influence over his people. Macaulay, in his History of England, on the 89th page, Vol. III., mentions him in the following connection: "Some curious instances of the influence exercised by the chief dissenting ministers, may be found in Hawkins' Life of Johnson. In the journal of the retired citizen (Spectator, 317,) Addison has indulged some exquisite pleasantry on the subject. The Mr. Nisby, whose opinions about the peace, the grand vizier and laced coffee, are quoted with so much respect, and who is so well regaled with marrow bones, ox cheek and a bottle of Brooks and Hellier, was John Nesbit, a highly-popular preacher, who, about the time of the Revolution, became pastor of a dissenting congregation in Hare Court, Aldergate Street." He died 1727.

He and his wife Elizabeth had children:

I. Robert Nesbit, M. D., a Fellow of the College of Physicians, who died May 27, 1761, aged 61. He married Deborah Wilkes, who died August, 1758, aged 57.

II. Elizabeth Nesbit, who died single, 1757, aged 60.

III. Ann Nesbit, who married J. Howard, and died without issue.

CHARLES CHAUNCY, THE SON OF ISAAC.

Charles Chauncy, the son of Rev. Isaac Chauncy, was born in England, and came to this country when a young man, and

established himself as a merchant in Boston. I have in my possession several letters written by him to Rev. Nathaniel Chauncy of Durham, Conn. They are chiefly on business, but are courteous, affectionate and well composed. He never seems to forget that he is writing to the son of his father's brother.

He married SARAH WALLEY, daughter of Judge John Walley, who commanded the land forces in the expedition of Sir William Phipps against Canada, and who was the principal founder of Bristol, R. I. Mr. Chauncy died May 4, 1711.

His wife, after his death, married again, as it appears from a letter of his son, Rev. Charles Chauncy of Boston, to Rev. Nathaniel Chauncy, dated June 27, 1722, published in this work. At the close of that letter he says, "My father and mother and all friends here give their service to you and your wife and all friends." The date of this letter is eleven years after the death of his own father. From circumstantial evidence derived from letters in my possession, I am inclined to conjecture that her second husband was Frank Willoughby. Future investigations may throw light on this point.

Charles Chauncy and Sarah Walley had children :—

I. CHARLES, who died in infancy.

II. CHARLES, who will be mentioned again.

III. MARY, who married JACOB CUSHING of Hingham.

IV. WALLEY, who is mentioned in a letter from his brother Dr. Charles Chauncy to Rev. Nathaniel Chauncy, as having "come from England with medicines of all sorts, and settled himself in the apothecary business. His shop is at the upper end of Milk Street, opposite the Old South Meeting-house." Whether he died in this country or returned to England, I have been unable to learn.

V. ISAAC, who died without issue.

REV. CHARLES CHAUNCY, D. D., OF BOSTON.

Rev. CHARLES CHAUNCY, D. D., the son of Charles Chauncy, who was the youngest son of Isaac Chauncy, who was the oldest son of President Chauncy, was born in Boston, Jan. 1, 1705. His mother's name was *Sarah Walley*, who was the daughter of Judge Walley, of the Supreme Court, and sister of Elizabeth,

wife of Dr. Joseph Sewall of Boston. Dr. Chauncy was the nephew, on the maternal side, of Dr. Sewall. Dr. Chauncy's first wife was *Elizabeth Hirst*, daughter of Grove Hirst, Esq., of Boston, and Elizabeth his wife, who was the eldest sister of Dr. Sewall; and sister of Mary Hirst, wife of Sir William Pepperell. So that Dr. Chauncy was nephew to Dr. Sewall, by his *wife*, as well as by his *mother*. (Letter from Rev. CHARLES C. SEWALL.)

His father, a merchant first in London and then in Boston, died May 4, 1711, when his son was in the 7th year of his age. Into whose hands he fell, and who prepared him for college, says Emerson in his *History of the First Church in Boston*, he had not been able to learn. He entered Harvard College at twelve, 1714, and became Master of Arts at nineteen. "Where he resided and under whose instruction he studied, during the time after he left college until he became a minister, is also unknown." The present writer has in his possession, a letter written by Mr. Chauncy, dated at Boston, Oct. 26, 1722, which was more than a year after he took his first degree. He probably resided there after his graduation until his settlement in the ministry.

HIS SETTLEMENT IN THE MINISTRY.

"On the removal of President Wadsworth from the first church in Boston, of which he was one of the pastors, to Cambridge, a fast was immediately kept by the congregation, and measures were taken to supply the church with another pastor, as associate with the Rev. Thomas Foxcroft. A choice was made June 12, 1727. Of one hundred and ten votes given in for a minister, three were scattering. Mr. Welsteed had forty-three, and Mr. Chauncy sixty-four, who was declared duly chosen, and was ordained on the 25th of October following." "Mr. Wadsworth being sick and not present at the ordination, Mr. Foxcroft began with prayer. Mr. Chauncy preached the sermon from Matthew, 28, 20. Mr. Thacher prayed after the sermon. Mr. Colman presided as Moderator in taking the votes, and giving the charge, praying both before and after. Dr. Mather, (Cotton,) gave the fellowship of the churches."

"During forty-two years," says Emerson in his *History of the*

First Church in Boston, "the present pastors, Foxcroft and Chauncy, lived together in the greatest harmony with each other, and their flock. The affairs of the church were in a flourishing condition. She saw her elder pastor unrivalled in popularity, as a preacher, and already marked in his young colleague the dawn of those brilliant powers which were destined to enlighten and improve the age."

PUBLICATIONS OF DR. CHARLES CHAUNCY.

I. The first publication of Mr. Chauncy, made in the fourth year of his ministry, is a sermon on the death of Mrs. SARAH BYEFIELD, which took place Dec. 21, 1730.

II. In 1732, a sermon upon Early Piety, occasioned by the death of Miss ELIZABETH PIERCE.

III. In 1733, a sermon, occasioned by the death of his friend JUDGE BYEFIELD.

IV. In 1734, a sermon preached before *The Ancient and Honorable Artillery Company.*

V. In 1737, a sermon preached on the death of Deacon JONATHAN WILLIAMS.

VI. In 1739, a sermon on *Religious Compulsion.*

VII. In 1741, a sermon on the death of Mrs. LUCY WALDO; also, a sermon on the *New Creation;* also, a sermon on *A tongue Unbridled;* also, a sermon on the *Various Gifts of the Ministry.* In this last, he is said to have put forth all his strength.

VIII. In 1742, a sermon on the Outpouring of the Holy Ghost. Also, a sermon on *Enthusiasm*, which is one of his most powerful productions. This is the first sermon in which he affixed to his name the title of Doctor of Divinity, which he had received from the University of Edinburgh. He was now 37 years of age. The times demanded the decision, and energy, and sagacity of such a mind as Chauncy's. A set of fanatical men at this time appeared, who assumed to themselves the power and right of judging who among the ministers of New England were converted or not. One of the foremost of those pretenders to inspiration, was Mr. James Davenport of Southold, Long Island. In consequence of his vigorous opposition to their doctrines and measures, he was denominated "the great opposer." He was an

accurate and diligent observer of all their movements, and through numerous and intelligent correspondents in various parts, came to a perfect knowledge of their intentions, measures and efforts. To Mr. Davenport he addressed a letter of close examination and sharp rebuke, and prefixed it to his sermon on Enthusiasm.

To resist, if possible, the torrent of fanaticism which threatened to overspread the country, in the same year he also published an account of the *French Prophets*, in a letter to a friend.

IX. But the work which cost him the greatest labor, and which raised the greatest clamor among the enthusiasts of the day, and is regarded now as one of the most powerful antidotes to religious empiricism, was a work entitled, "*Seasonable Thoughts on the State of Religion in New England.*"

The whole seaboard, from Georgia to Maine, had been aroused by the eloquence of Whitfield, and large numbers were made almost delirious by Davenport and others, who had the zeal of Whitfield without his talents. It appears from the letters of President Clapp, that there was a plan on foot to get rid of the unconverted ministers, which was supposed to include most of those who were opposed to the measures of Whitfield and his followers. In this state of alarm and agitation, Dr. Chauncy, by a large exhibition of facts and inductions, placed the subject in its true light before the public, though it required the courage and spirit of a martyr to make the exposure.

X. In 1744, a sermon delivered at the ordination of Mr. THOMAS FRINK. In the same year he addressed *a letter to the Rev. George Whitfield*, publicly calling on him to defend his conduct and confess his faults.

XI. 1745, a second letter to Mr. WHITFIELD; also, a Thanksgiving sermon on a day appointed to commemorate the reduction of *Cape Breton;* also, a sermon on the death of CORNELIUS THAYER.

XII. In 1746, a sermon on the rebellion in favor of the *Pretender.*

XIII. In 1747, the *Election* Sermon. In this sermon he reproved, very pointedly, many of his hearers for legislating in such a manner as to injure the morals of the province. Some were so much piqued on the occasion, that they hesitated and

debated in Court, whether, according to custom, they should print the sermon. Of this fact Dr. Chauncy was informed. He sharply replied, "It shall be printed, whether the General Court print it or not. And do you, Sir," addressing himself to his informant, "say from me, that if I wanted to initiate and instruct a person into all kinds of iniquity and double dealing, I would send him to our General Court."

"Such," says Emerson, in reference to this sermon, "was the righteous zeal of a man whose indignation against wrong could never be suppressed; and whose lofty sense of right nothing could bring down; who had no sympathy for knavery and hypocrites; who loved and cherished the civil and religious liberties of the country, with an ardor bordering on enthusiasm; who was never carried away by a wild imagination, or a weak credulity; who was conversant with facts rather than with fables, with principles, than feelings, and with arguments than words."

XIV. In 1749, a sermon on the death of Mrs. ANNA FOXCROFT, wife of Rev. J. Foxcroft.

XV. In 1752, a sermon for *Encouraging Industry.*

XVI. In 1754, a sermon on *Murder.*

XVII. In 1755, a sermon on the *Earthquake;* also, an account of the *Ohio defeat;* also, a narrative of the *defeat of the French army*, at Lake George.

XVIII. In 1756, a sermon on the *Earthquakes in Spain.*

XIX. In 1757, a sermon on the death of EDWARD GRAY.

XX. In 1758, the *Opinion* of one who had perused the "Summer Morning's Conversation."

XXI. In 1762, *Dudleian Lecture*, on Presbyterian Ordination; a sermon at the ordination of Rev. JOSEPH BOWMAN.

XXII. In 1765, twelve sermons on the *Sandemanian* Doctrines.

XXIII. In 1766, a sermon at the ordination of Rev. Mr. BOWEN; also, a sermon at the death of Rev. Mr. MAYHEW.

XXIV. In 1767, Thanksgiving Sermon on the *Repeal of the Stamp Act*, which was entitled, *Good News from a far Country;* also, a Sermon at the Ordination of Rev. Mr. HOWARD; also, Remarks on the BISHOP OF LANDAFF'S *Sermon.*

XXV. In 1768, answer to Dr. CHANDLER'S *Appeal.*

XXVI. In 1769, a sermon on the death of Rev. THOMAS FOXCROFT; also, a sermon on the death of Dr. SEWALL.

XXVII. In 1770, a sermon entitled, Trust in God the duty of the people; also, a *reply to Dr. Chandler's Appeal defended.*

XXVIII. In 1771, a *Complete View of Episcopacy.* This is a work of great learning and ability.

XXIX. In 1772, ten *sermons on the Communion.*

XXX. In 1773, a sermon, *All Things in Common.*

XXXI. In 1774, a just representation of the sufferings of the Town of Boston, in a letter to a friend.

XXXII. In 1778, a sermon on the Accursed Thing.

XXXIII. In 1784, the *Mystery hid for Ages*, or the Salvation of all men; also, the *Benevolence of the Deity*, fairly and impartially considered. There is a tradition that the work on the Salvation of all men was lent to a friend, who, without permission of Dr. Chauncy, published it in London. His name is not affixed to it. I have also heard it asserted that it was done with his connivance; and that he presented copies of it to some of his friends. This work has made him the subject of theological unpopularity, *odium theologicum*, which has operated against the weight of his authority on other subjects. The work on the benevolence of the Deity has been extensively studied by Theological students.

XXXIV. In 1787, five Dissertations on *The Fall* and its *Consequences;* also, a sermon on the *Return of the Society to their House of Worship.*

CHARACTER OF DR. CHARLES CHAUNCY.

Tudor, in his Life of James Otis, says of him, "He was a man of the most inflexible honesty, who felt the highest indignation at everything like duplicity; so that many trivial things, in the common intercourse of society, he thought worthy of serious reprehension. He had so little idea of poetry, that he never could relish it, and wished some one would translate Paradise Lost into prose, that he might understand it. The same plain and straightforward turn of mind made him like the old divines, and to dislike, excessively, the florid, rhetorical manner of some of the French sermons. This aversion to mere oratory was

probably increased by his antipathy to Whitfield and the Methodists; and led him to beseech God that he might never be an orator; a prayer, which some malicious wit remarked had been fully granted.

"Of few men could it be more fully said, that he was in earnest every moment of his life. He had the strictest principles of integrity in pecuniary concerns, and never would tolerate any deviation by individuals or the public, from fulfilling all their engagements. The plea of expediency had no force with him; he vehemently opposed tender-laws, and every attempt to legalize depreciation."

"As a student, his ideas were clear, his conception quick; as a theologian he was learned and liberal; as a writer, plain, argumentative and vigorous; as a preacher sincere, unaffected, and, at times, deeply impressive; as a politician, open, inflexible, and patriotic; as a man, sudden and vehement in his temper, eminently upright, with a seriousness suited to his profession, and an earnestness appropriate to a period when the most essential rights of freemen were brought into jeopardy, and were to be secured for his country at last, only by the hazardous claim and triumphant assumption of national independence. In the whole progress of the discussion, from its beginning with the pen, to its termination by the sword, he never wavered, nor refrained from giving his sanction to the asserting of American rights, for the support of which, with the enthusiastic habit of primitive Christianity, he placed the most full and devout reliance upon Providence."

Dr. Chauncy was a man of generous and benevolent feelings. "Taking notice of the promising talents of Samuel Sewall, who, owing to family misfortunes, was in needy circumstances, he drew up a subscription paper to raise money to carry him through college, and, heading it with his own name, put it in circulation. This paper was subscribed by a considerable number of the principal gentlemen of Boston and Cambridge. By the help of funds raised this way he was enabled to obtain a liberal education." His father's name was Samuel, who was deacon in the Old South Church. His mother's name was Quincy, sister of the wife of John Hancock. Mr. Sewall, in success and usefulness in life, showed that Dr. Chauncy's sagacity was not at fault, nor his

generosity misplaced. He was the well known Treasurer of the State of Massachusetts. From gratitude to Dr. Chauncy, he named a son of his after Dr. Chauncy, to wit, the Rev. *Charles Chauncy Sewall* of Medfield, from whom these facts have been obtained.

Dr. Chauncy is distinguished for the part which he took in two great controversies, the one of which related to Episcopacy, and the other to the *New Lights*, as Whitfield and his followers were styled. The two great men among the clergy in New England at that time, namely, Dr. Jonathan Edwards of Northampton, and Dr. Charles Chauncy of Boston, differed in their estimate of the qualities of the revival in which Whitfield and Davenport figured; and in respect to the measures which they employed, and in respect to the men themselves.

Edwards, trained up with a large family of sisters, ten in number, in East Windsor, Conn., leading the life of a retired student while a member of the college, and while a student in divinity, and while a tutor in the college, addicted to a "recluse mode of living" among his people, after his settlement at Northampton, had not enjoyed the best opportunities for becoming acquainted with human life and manners. Indeed, he himself, in his letter to the Trustees of Nassau Hall, alludes to certain constitutional disqualifications for that intercourse with men which would have made him acquainted with the various forms of human nature. He was superior to other men of his time in his knowledge of the abstract principles of religion, and of the generic powers of the human soul. In deductive reasoning he was unrivalled, but not in his habits of observation of life and manners.

Chauncy, on the other hand, trained up among men in Boston, became an acute observer of individual character. In his habits and opportunities of observation, and in his power of inductive reasoning, from facts observed in life and manners, he had greatly the advantage of the distinguished metaphysician. And in respect to the subject at issue, he appears to have come nearer the truth than the other. So, at least, the clergy of Massachusetts, at and near that time, more generally thought. So Edwards himself afterwards probably thought. In his views concerning the whole subject as brought out in the work referred to, he had

the concurrence of the Faculty of Harvard College, and of the Faculty of Yale College. That very able man, President Clapp, lent him in Connecticut the aid of his powerful support. And many clergymen and private Christians, instructed by the results, adopted those views, though they had not the perspicacity to see the nature and tendency of the measures employed by Whitfield and others at their first introduction.

In reference to his work, entitled "Seasonable Thoughts on the State of Religion in New England," and commendatory of it, some one addressed to him, through the Boston Evening Post, a poetical epistle, from which the following are extracts:—

REV. SIR:

"While you are boldly set in truth's defence,
And true religion join to solid sense,
Pardon a Muse, who, with her infant lays,
Dares to offend by lisping in your praise;
That dares to interrupt that sacred pen
That vindicates the laws of God and men;
And since you will engage in virtue's cause,
Learn to forgive and bear mankind's applause.

* * * * * *

Go on, Sir, still Religion's cause maintain,
Fear not the weak or wicked to restrain;
No wonder such your steady zeal oppose,
Since truth and reason are their greatest foes.
Go on, regardless, Sir, of what they say,
Your part is still to pity and to pray.
Let them curse on; with bitter censures rail;
Such angry curses never can prevail;
Their wilful ignorance with candor view;
Where there are *Davids* there 'll be *Shimeis* too.
May you possess your wonted calm of mind,
Your universal love for all mankind;
May Godlike charity inspire your breast;
Still may you entertain that heavenly guest,
Foretasting the delights of saints above,
Where all eternity is filled with love;
That so, when all things else shall fade away,
Your sun may shine in everlasting day.
Many shall then surround the throne of God,
Arriving there in paths which you have trod,
Blessing your Saviour for his tender care
In lending such a guide to lead them there."

Dr. Chauncy died February 10, 1787, in the 83d year of his age. Precisely where he was buried, I have not been able to learn, though I have made many inquiries. It appears from a notice copied into this work, that he was buried in a "family tomb" in Boston. In that city, "Chauncy Place," "Chauncy Street," and "Chauncy Hall," so called "in honor of the good, the learned, the patriotic, and the reverend Doctor Chauncy," have helped to keep his name fresh in remembrance. It may be added that various traditional anecdotes are current illustrating his character.

His first wife was ELIZABETH, daughter of Judge Hirst. His second wife was daughter of —— Philips. His third wife was MARY, daughter of David Stoddard.

By his first wife, ELIZABETH HIRST, he had children:—

I. CHARLES, who will be mentioned again.

II. ELIZABETH, who married Hon. BENJAMIN GREENLEAF of Newbury.

III. SARAH, who married the Rev. Mr. ADAMS of Roxbury, and left no issue.

The children of Judge Benjamin Greenleaf and his wife Elizabeth Chauncy, were

I. JOHN, born about 1760, and died about 1830. He was twice married: first to ELIZABETH COATES, who died about a year after her marriage, leaving an infant daughter, that died not long after its mother. After this, Col. Greenleaf married as his second wife the widow of Capt. Thomas Greenleaf. By this marriage, Col. Greenleaf had one son, JOHN, born June 22, 1795, who has resided in Topsham, Maine. He married Miss F. C. LANE, and has had five children: CHARLES CHAUNCY; ELIZABETH COATES; FRANCIS WILLIAM; SARAH PARKS; JOHN CLEMENT.

II. ELIZABETH, who married THEOPHILUS PARSONS, Chief Justice of Massachusetts.

III. SARAH, born June 21, 1763, died in old age. Fatuous from childhood.

IV. MARY and V. HANNAH, twins, born Nov. 1, 1765. Mary died 1853, unmarried. *Hannah* married, at an advanced age, a Mr. Boyd of Portland; died in 1845, childless.

VI. JAMES, or JANE, born July 23, 1768.

Chief Justice THEOPHILUS PARSONS was born at Byfield, Feb. 24, 1750, was graduated at Harvard College in 1769, with a high reputation for talents and knowledge; practised law in Portland, Maine, and in Newburyport, Mass., and in Boston; was Chief Justice of the State. "For thirty years he was the great man of his time." "There were united in him an imagination vivid, but not visionary, a most discriminating judgment, and a memory, which, however enlarged and strengthened by exercise, must have originally been powerful and capacious." His wit was keen, and his understanding seldom equalled in strength. "He was a powerful speaker, unrivalled in his knowledge of law, surpassed by few in acquaintance with the sciences and literature, and was equally distinguished for integrity in public and private life."

He married Elizabeth Greenleaf, 1780. Their children were:

I. CHARLES CHAUNCY, born 1782; graduated at Harvard College; married JUDITH PARSONS; died 1851; had two children; 1. THOMAS; 2. ELIZABETH, who died unmarried. Thomas married MARTHA WATSON FRANKLIN. Their children, ELIZABETH; THEOPHILUS; CHARLOTTE; LUCY.

II. ELIZABETH, born about 1784; married BENJAMIN MARSTON WATSON; died about 1828.

III. MARY JUDITH. IV. LUCY GREENLEAF.

V. CHARLOTTE, born June 26, 1793; married CHARLES P. PHELPS of Hadley; died July 11, 1830. Their children are: 1. THEOPHILUS PARSONS; 2. WILLIAM PORTER; 3. CHARLOTTE ELIZABETH; 4. SUSAN DAVIS.

VI. THEOPHILUS, now Professor of Law in Harvard College, born June, 1796; married CATHARINE AMORY CHANDLER. Their children are: 1. EMILY ELIZABETH; 2. WILLIAM JOHN, who married ISABELLA WEBB, and has one child, *Catharine;* 3. CATHARINE; 4. THEOPHILUS, deceased; 5. CHARLES CHAUNCY; 6. MARY SABRA; 7. CAROLINE LOUISA.

VII. WILLIAM, born Feb., 1800; graduated at Harvard College; married JUDITH SAWYER; had one daughter by her. His second wife was SABRA WATSON, who bore him children: 1. MARTHA; 3. MIRIAM; 4. SABRA; 5. WILLIAM; 6. EMMA. He died 1847.

ORIGINAL LETTERS OF DR. CHARLES CHAUNCY.

CAMBRIDGE, June 27, 1722.

Very worthy and Revd. Sir,—Gratitude obliges, where repeated favors have been bestowed, and there is an inability of requiting the same, always to express the greatest thankfulness; and if a hearty desire and readiness of compliance with all your commands may come under that head, then I shall rest contented. I was emboldened to embrace this opportunity of writing to you, your desire being that I should do so, giving you an account of my safe arrival at Boston, after two days' riding alone, having waited a day at Wethersfield for company, of which I was disappointed. I wrote you an account of the Treasurer refusing to pay any of the country money, it not being voted in the Assembly, and Sergeant Lyman's borrowing eight pounds for me, and my desire that the forty shillings should be paid to you, which has been done.

I need not give you an account of the pirates' taking several vessels, and Capt. Pompilion's going after them in a small ship, and a hundred or so of as spry young men as ever I saw, that being inserted in the newspaper; but that which is most new, and most unlikely to have reached you, is the pirates' taking sixteen or twenty fishing vessels at the Eastward; and the captain of one of them, seeing the pirates had burnt his own sloop without any motive, enlisted under them. The Indians have taken many captives, and among the rest one of my classmates, a likely young man.

My horse held out well, brought me down well, and I have been offered twelve pounds for him upon the staying of two months for the money. Your razor is well grinded, which, with a bottle of ink, is put on board Capt. Allyn.

My father and mother and all friends here give their service to you, your wife, and all friends, and humbly thank you for your kindness expressed to me, of which I am not unmindful. After my service to you, your wife, and cousin Isaac, and all your children and friends, I remain your most humble and obedient servant,

CHARLES CHAUNCY.

To the Rev. Nathaniel Chauncy of Durham.

Boston, October 26, 1722.

Revd. Sir,—I received yours of the 3d of Sept., and hearing of your welfare rejoice with you therein; am glad of the safe arrival of the things which were sent. I am sorry you havn't received my letter advising you of Mr. Fletcher's unwillingness to part with his book. I was often with Mr. Bligh for the beaver for Mr. Guy, but he either would not or could not get any. Mr. Guy when at Boston remotely asked me for the money, but I, having given my receipt to Mrs. Guy, did not deliver it. Heretofore according to her desire sent it enclosed in a letter to her, which I would desire the favor of you to deliver, having received my receipt.

The day before yesterday, Mr. Wigglesworth was introduced to the office of professor of Divinity. The ceremony began with prayer performed by Mr. Wadsworth, and after a small oration by the President, the Council and Overseers being there, the oaths of allegiance being tendered to him, and he pronouncing a sweet, smooth oration, and Mr. Colman having again prayed, they concluded with singing a psalm, and eating a thirty pound-dinner. Mr. Whittlesey sent me word of his laying aside his thought of coming to Boston now, and determined to make the journey next spring. Your accompanying him would be acceptable to him, and more so to us. Remaining, (wishing you prosperity and happiness,)

Your loving Cousin, Charles Chauncy.

Mr. Nathaniel Chauncy in Durham.

Revd. and Dear Sir,—I received yours by your Son, who was so kind as to favor me wth a visit the next day after he came into Boston; and tho' I ha'nt had so much good of him as I could have wisht by reason of the continual hurry he has been in; yet so much of it I have had, as that he must never think of coming again to Boston wthout resolving to make my house the first he calls at, and take up his abode in it. I have been able to do him no service at all in his business, being altogether unacquainted wth such affairs; but so far as I am able to serve him in anything, no one is more ready to do it, or will take greater pleasure in so doing. I have a hearty regard to him; and the

sense I have of the kindness I experienced in your house is such as makes me rejoice in every opportunity of expressing civility to all th[t] bear any relation to you. You are pleased to thank me for the kindness you say you received at my house; I know of no thanks due; justice & gratitude forever oblige me to treat you in the most handsome manner I am capable of, and if I sh[d] fail herein I could never forgive myself. I sh[d] be glad to hear from you as often as may be; and if we might see you again in Boston in a little time, it would be peculiarly agreeable. Our hearty thanks to your Spouse, our little cousins and all friends.

Your oblig[d] Kinsman and humb[l] Servt.,

Boston, June 21, 1731. C. CHAUNCY.

To the Rev. Mr. Nath[l] Chauncy.

Rev. Sir,—Yours by your Son I have received and shall be glad to hear from you every opportunity w[h] presents.. I can truly say it sensibly pleases me to hear of the prosperity of you or yours. I'm glad Cousin Elihu is in so likely a way. If it lay in my way I would cheerfully send him more than I can at present. I take it kindly that he took up his lodgings w[th] us. I shall expect that he always does so, and all that you have anything to do with—shall be welcome also. I very much desire to see you again in Boston, and would hope you will not be discouraged from coming by reason of the distance. Our friends here are all well and heartily join in sending respects; will please to accept also from

Your loving kinsman,

Boston, June 14th, 1732. CHARLES CHAUNCY.

To the Reverend Mr. Nathaniel Chauncy, in Durham.
Per Mr. Chauncy.

Rev. Sir,—This comes to beg your favor in behalf of my younger Brother, Walley Chauncy. He has lately come from England w[th] medicines of all sorts and settled himself in the Apothecary business. His shop is at the upper end of Milk Street, opposite to the Old South Meeting House. Now the kindness I would ask of you is, that you would recommend the use of his shop to such of your acquaintance as may trade in

Medicine. Particularly I should esteem it a great favor if you would as y^r^ may be opportunity encourage such Doctors, as you may be free w^th^ to correspond w^th^ him: all w^ch^ I desire only upon this condition, y^t^ my brother shall sell as good and cheap as can be got any w^r^ else.

I hope you remember the Butter and have supposed my dependence has been upon you. I should be glad of at least three Firkins, the same bigness w^th^ those I had last year.

I sh^d^ take it to be a favor to hear from you and y^m^ as y^r^ may be opportunity. And if in any thing it may lie in my power to serve you or yours, I shall take it kindly, if you will command me. I heartily wish prosperity to you upon the last accounts. Proper regards to yourself, Spouse, Cousin Elihu, all the rest of our Cousins and all friends: conclude this from

Your Loving Kinsman and oblig^d^ humble Servt.,

Boston, Sept. 4th, 1732. CHARLES CHAUNCY.

To Mr. Nath. Chauncy.

Revd. Sir,—Yours by your Son, is now before me for which I thank you, and take this first opportunity of answering.

I have never as yet examined the records of the General Court, to see whether there were two distinct grants of land to our *Grandfather Chauncy.* If it be plain that there were, I would hope that which has not been laid out might yet be obtained; though there is a difficulty in the matter by reason of a law respecting old grants of land. I should have moved in this affair long before now, but that I have been informed, I believe by yourself as well as some others, that those lands were by will granted to *your Father* with *Mr. Israel Chauncy of Stratford.* According to that account, I have no business with those lands.

Mr. *Pynchon* and *Cousin Brewer* were both desirous I would endeavour to get some light as to the will of *President Chauncy*, and I have taken a great deal of pains without success. Only I shall inform you, that I have found it out to be a thing certain, not only that he left a will, but that his will was proved at an inferior Court, (who were in that day the Court of Probate, a district court for that purpose being not constituted till many

years afterwards), for the county of Middlesex, and that Elnathan Chauncy was one of the Executors. It may perhaps be agreeable to you to insert the following record from the records of the court.

"At a County Court held at Cambridge, April 2, 1672, the last Will and Testament of the Rev. Mr. Charles Chauncy, late President of Harvard College in Cambridge, being exhibited in Court, was attested on oath by the Worshipful Daniel Gookin, Esq., John Green and Joseph Hawley, and on an Inventory of said Estate by Mr. Elnathan Chauncy, one of the Executors of his last Will and Testament."

A true copy. SAM[L] PHIPPS, clerk.

A thorough search was made into the records of the County Court, as also the Courts of Probate for that county, and in all other public places of records, but the Will could no where be found. And I am apt to think that 'twas never recorded nor filed in any public office; and for this reason; namely, I find by inquiry of the *clerks* of the Inferior Courts, (such was formerly our Court of Probate,) that in that day it was customary after a will was proved, either to leave it in the court or to carry it away. And accordingly there are not perhaps one half of the wills that were proved in those days upon file in the clerk's office, but as persons were at liberty, so some left them and others took them away. And 'tis most likely Elnathan Chauncy, by whom it seems the will was presented to be proved, took it away with him when that work was over. And upon inquiry of his widow in town, I find that most of his papers went into the hands of *Israel* Chauncy, his brother. I am inclined to think if the will is now any where in being, it is to be found only among the papers of this gentleman that died at Stratford. But whether his papers are alive or dead, or where they are, or whether likely to be come at, you know best.

I have only to add, that I shall be ready to engage in this affair if it be thought proper; and perhaps may do so the first fair opportunity.

Boston, August 8, 1733. CHARLES CHAUNCY.

To Rev. Nathaniel Chauncy, Durham.

Rev. and Dear Sir,—The person by whom you sent your last, went out of town so unexpectedly, that I mist that opportunity of writing to you, for which I was sorry: For I would willingly improve all opportunities of letting you know the regard I have for you, and the sense I maintain of your past kindnesses to me. The affair of Mr. Cooper and Ashley has been the most observable of any thing that has lately past among us. I suppose you have seen the publications in the newspapers upon this head. Some other things were wrote more nettling to the good Gentleman, which, if I can procure, I will send by this conveyance. An answer has lately appeared to Mr. Edwards' "Trial of the Spirits;" and I think it to be a well done thing, especially the preface. Another piece is in the press; Gilbert against Tennent, which is well calculated to do service. It exposes Mr. Tennent's principles and conduct exceedingly. He is made to appear so inconsistent and contradictory to himself, that the most vulgar eye can't help discerning it. Mr. Edwards' book of 378 pages upon the *good work* is at last come forth; And I believe will do much hurt; and I am the rather inclined to think so, because there are some good things in it. Error is much more likely to be propagated, when it is mixed with truth. This hides its deformity and makes it go down the more easily. I may again trouble myself and the world upon the appearance of this book. I am preparing an antidote, and if the world should see cause to encourage it, it may in time come to light. The Weekly Christian history, by Mr. Prince's son, or rather by the *father* of the son, I suppose you have seen an account of in the public prints. Few among us like it. Many of Mr. Prince's parishioners are much troubled at it. I believe 'tis not much encouraged, and I hope will drop off itself: Otherwise it may produce another paper; and this may be the means to perpetuate a spirit of bitterness. Mr. Whitfield is strongly expected over this spring by his friends. I'm satisfied his vanity was never so well pleased as with the Hosannas of ministers and parishioners in these parts of the earth; and it would not be strange to me, if he should incline to have his vanity gratified again in the same way: Though if he comes with any such expectation, I hope he will meet with disappointment. I trust there are some

who will think it proper if he should again appear among us, to magnify themselves and their office. I hope the ministers in the country (I can't be bound for the ministers in Boston, all of them) will let him know that they look upon him but as a man, and a man of smaller talents than many among themselves; and will properly testify against his Itinerating practice, which, in my opinion, is the source of all our other disorder; nor will they be satisfied till this way of conduct has an end put to it. I shall be always glad to hear from you, and hope you wont forget to write an account of any *remarkables*, if they happen. Our regards to your good spouse, to your son and his spouse, and the whole family.

I am your friend and kinsman,

Boston, March 16, 1742–3. CHARLES CHAUNCY.

Mr. Nathaniel Chauncy in Durham.

Revd. Sir,—Your's by a gentleman of your Town, I received the same week it was dated, and thank you for your kind civility and regards to me. I cannot charge myself with the want of a most cordial affection towards you; and whatever reason may be given of my not having wrote to you for so long a time, I am sure it cannot justly be ascribed to any defect in power of sincere love and reverence for one, I shall forever own myself greatly obliged to.

The state of affairs on a religious account is much the same, I am inclined to think in this *Province*, as in the Colony you belong to: only the disorders, it may be, may have arisen to a greater height among you than among us. I doubt not, saving impressions have been made upon some who were before thoughtless; and good Christians, a good number of them, have, I believe, been quickened to greater care and diligence in the business of salvation. But I cannot say that the good has been more than a balance for the last. Great disorders and irregularities have been almost general, and I know no place where there has been this *religious commotion*, but it has been accompanied with a very unchristian spirit of captiousness, a readiness to think well of all in one particular way of thinking and talking, to the condemning of every body else. *Passion* seems to take the place

too much in the room of reason; visions and trances have become common; and I fear in a multitude of cases an *overheated imagination* is taken for the influence of the *divine spirit.* If we have reason to *sing of mercy,* I think we have equal reason to sing of Judgment. The country was never in a more critical state, and how things will finally turn out God only knows. The *standing ministers* of the land are evidently struck at; and so are the colleges; and if Itinerant ministers and lay exhorters are not discountenanced, I dread to think of the consequences. I am afraid that ministers are not so faithful as they should be in testifying against these things, which they can't but own are disorderly. The *fear of man which bringeth a snare* may have been the occasion of the irregularities common in most places. If these had been faithfully and plainly spoken against at first, they might have been prevented.

Whoever was the author of the French Prophets, he has spoken my sentiments, particularly in the *appendix.* I should have sent you that book but that Deacon *Henchman* told me that your son had particularly desired to have it. I have sent you such of my sermons as you have not seen; with Mr. Barnard's, who preached my lecture. You will also find enclosed Mr. Flavel, and Mr. Turrel's directions to his people. And if any other pieces should come out, I will convey them to you. I now write in a hurry, as you may perceive by manner of writing. I should be glad of a constant correspondence with you, and it shall not be my fault if in time to come it be not better kept up than in time past.

I heartily wish you prosperity, especially in your labors in the *Lord;* and am with due regards to your spouse, and children, and all friends,

Your loving kinsman and humble servant,

Boston, Jan. 16, 1742. CHARLES CHAUNCY.

To Rev. Mr. Nathaniel Chauncy
Of Durham.

P. S. I like what your *Government* have done in respect to Mr. Davenport. I do not know how they could have acted in a more discreet and unexceptionable way. I wish I could say the same of the laws they have made against itinerant preachers and

untryed exhorters. I fear they have carried matters too far, and shall be glad if the remedy don't make the disease worse. I don't much find fault with the act against *itinerants* that are settled ministers, for if they won't comply with the *orders* of the *Government*, why should they complain if they lose that advantage which is granted by the Government. But the act against *candidates* and *exhorters* that hant passed the *trials*, I fear cannot be justified. It seems to me to carry with it a tincture of that spirit, which *Protestants* in general and *dissenters* in particular, have always spoken against.

P. S. As I have spoken freely, and printed my sentiments as far as was proper upon the religious state of affairs among us, 'tis a satisfaction to me to think that I was so unanimously chosen by the body of the clergy in this *Province* to preach a convention sermon to them; which I should not have mentioned only, that by this you may argue the thoughts of the ministry of this government about the present work.

Rev^{d} Sir,—My son-in-law, William Townsend, intending to pass through Durham, on his journey to Philadelphia, I could not omit the opportunity of writing to you. I have nothing new to acquaint you with, but would lose no opportunity of keeping up a correspondence with you, and making you sensible, that I am desirous of upholding the friendship that is between us.

I have said that we have nothing new, but perhaps you might not have heard of the likelihood there is of another speedy visit from Mr. Whitfield. Mr. Braudon, a gentleman with whom I am well acquainted, and who went to England last winter, has written his wife by a Liverpool vessel that arrived about three weeks ago, that Mr. Wh——d has left London with his wife and family, and gone to the West of England to take his passage to us in one of the swift ships. The news came so direct, that I fear we shall again be thrown into disorder by the grand promoter of all the confusion that has been in the land. He will have, if he comes, a great many admirers and followers, and he will also have a great many opposers: and what the effect will be God only knows. I am in concern at the thought of a revival of the spirit that has been the occasion of so many difficulties in many

of the Towns and churches. We have had a long and sore tryal, and it's like to be continued whether Mr. Whitfield comes or stays. There is scarce a week passes but some or other of our churches are sent for to sit in Council; and so deep rooted are the alienation of many people and ministers, that I fear they will not get rid of them till the next generation.

I should be glad to hear from you at all opportunities, especially when you know of any thing remarkable. My Convention Sermon, I sent you by Cousin Elihu. We have nothing else now, except Davenport's retractations, and Dr. Colman's letter upon the occasion; each of which I suppose you have seen.

My kind love to your wife and children, particularly Cousin Elihu. I wish you all prosperity, especially good success in your labors for the good of souls; and am with great sincerity,

Your kinsman, friend and servant,

Boston, Sep^{t} 3, 1744. CHARLES CHAUNCY.

To the Reverend Mr. Nathaniel Chauncy,
In Durham, Connecticut.
These per Mr. Townsend.

Rev^{d} Sir,--Having so fair an opportunity of writing to you, by Mr. Winthrop, Hollisian professor at our college, I could not let it slip. He takes this ride for his health, which, by too great sedentariness, is consequently impaired. And it may be a diversion to his mind, which was deeply impressed by the loss of his wife (my daughter-in-law) last August. I should have been his companion in this journey, but that my health is so far recovered that I think I can now do pretty well without journeying.

The last time I heard of you, I was informed you were, for you, in a tolerable state of health, much better than you had been some years ago. I am always rejoiced to hear of your welfare, and should be pleased if I could oftener receive a line from you; your brother Whittlesey, though a man of a much firmer make than you, has gone before you. I esteem his death as a public loss. He was a gentleman of strong powers, and might, if God had spared his life, been greatly serviceable for many years. But whatever God does is well done. It is my settled persuasion that no article in the Divine administration could be mended.

I should be very glad to see and converse with you once more in this world. I have made the Scriptures my sole study for about two years; and I think I have attained to a clearer understanding of them than I ever had before. I am without all doubt, that Mr. Taylor, for whom I have a great value and to whom I am much beholden, is very much mistaken in his doctrine of original sin, and in his performance on the *Epistle of Romans*. Nay, I am entirely satisfied that he has not so much as entered into the main design of the Apostle Paul's writing. I wish I could have an opportunity to converse with you, or to let you see what I have written upon Paul's Epistles. I think I could let you into an entirely new set of thoughts, which it is surprising has escaped the notice of so many as have written on the Apostle's Epistles. The commonly received opinions are quite remote from the truth. But I cannot enlarge.

Pray let me hear from you. My love to your children, as though mentioned by name.

I am your loving kinsman,

Boston, April 14, 1754. CHARLES CHAUNCY.

To Rev. Mr. Nathaniel Chauncy.
These by Professor Winthrop.

The letters given above, have never before been published, but were carefully preserved, with other papers, in Durham, Conn.

CHARLES CHAUNCY OF PORTSMOUTH.

CHARLES CHAUNCY, the only son of the Rev. Charles Chauncy, D. D., of Boston, was born in 1728. His mother's name was Elizabeth Hirst, daughter of Grove Hirst, the first wife of Dr. Chauncy. He was graduated at Harvard College in 1748. Owing to feeble health, which prevented his studying for the ministry, to which he was strongly inclined, his father sent him to Kittery, Maine, to be placed in the counting house of Sir William Pepperell, who married his mother's sister. Sir William encouraged this course by offering strong inducements. Kittery Point was at that time the seat of all the business transactions of that part of the country.

In his family he remained until he married MARY CUTTS, the

daughter of Mr. Cutts, of Cutts's Island, May 21, 1756. He went to house-keeping May 8, 1757. She died in childbed, April 23, 1758, and was buried with the child, a son, on Cutts's Island.

He married, July 1, 1760, JOANNA GERRISH of Kittery. Her father was the occupant and proprietor of Gerrish Island. She died August 30, 1809, in Portsmouth, and was interred in the Cotton burying-ground, near the monument of her husband.

Mr. Chauncy appears to have been a superior man in talents, attainments, and moral excellence. From his grandchild, Mrs. Eliza Porter, I have the following very interesting description of him: "I remember my grandfather as a small, very erect old gentleman, of quick movement, wearing a cocked hat, small clothes, and black silk hose, with diamond knee buckles. I have a faint impression that he was in the army during the war of the Revolution, from his being sometime called captain, and from an old sword, a military coat and buff vest, with which the grandchildren amused themselves in playing old soldier; but of this I am not certain. I know that he was much interested in political affairs, and with fearless independence expressed his opinion in speaking, and writing for many papers in Boston and in Portsmouth. It was a part of my daily duties to read the papers to him, scarce a word of which I could comprehend. When I read anything of his own writing, he would become very impatient and say, 'how you drawl that out; it is a stirring article and should be read thus;' and he would then read it out with such vehement tones and gestures, without looking at the paper, that I would be nearly frightened out of my wits, and run off to my grandmother, or aunt, to inquire what he meant by 'stirring articles.' 'Tory and Federalist and Republican,' how he would read without seeing the paper!

"He was a devout christian and strict in enforcing religious observances in his family. He read and instructed us in the scriptures during the evening, and repeated with much ease and solemnity, passages from the psalms, which he required me to commit to memory, and took great pains to instruct me in reciting them. He wrote with great vigor and conciseness, and often with eloquence. The promptness with which he used his pen caused him to have many applicants for public speeches, &c.

I had some pieces of poetry and some letters written to me after I went to boarding school, that, though a mere child, unable to appreciate them then, I treasured up, because pronounced by others specimens of fine writing, and wise and liberal views for female education; but amid my various wanderings, they have been lost.

"He was liberal in his charities and detested ostentation; frequently refusing to aid, by public subscription, persons to whom he would send a generous private donation. He complained, if his table was not abundantly spread, that there would be nothing left for the poor. Many a needy pensioner mourned the cessation of his bounty, when too generous a confidence in the integrity of others had curtailed the provision made for age and infirmity. I felt an unconscious pride steal over my heart when walking with him, as I noticed the respect and reverence with which every one greeted him. Even the children would cease their play as he approached, saying, 'here comes the squire,' and stand aside to doff their hats, or bob their courtesies, as he passed. Such cherished recollections are of no interest to any one but to a favorite grandchild, and you must excuse me for recording them here."

In 1791 he settled in the south part of the town of Portsmouth, in a large wooden gambrel-roofed house. This was formerly the celebrated estate of Col. Peirce Long, who had deceased two years previous. Here Mr. Chauncy continued to reside till his death, Nov. 22, 1809.

The following Latin inscription is a transcript from his monument in the Cotton burying-ground in Portsmouth, N. H.:—

EPITAPH.

"H. S. E.
Carolus Chauncy,
juxta reliquias conjugis
Joannæ,
suavitate morum, pietate,
optimo viro dignissimæ;
Caroli clerici Bostoniæ
Filius,
Caroli Præsidis Harvardiani
Pronepos.
Liberaliter eruditus Mercator,

impiger ad labores
ad consilia prudens.
In omnibus vitæ partibus
integer et honestus
Civis præclarissimus fuit.
Et republica penitus convulsa
suis commodis propriis
salutem omnium prætulit.
Ingenuus, affabilis
et in omnes benignus
in se uno beatus
Sociisque jucundus
Vixit;
et non patriam tantum sed
humanitatem illustravit.
Natus octoginta annos
fide Christi Obiit
22 Nov., 1809."

Here lies buried
Charles Chauncy,
near the remains of his wife
Joanna,
who for mildness of manners and piety
was most worthy of the best of men.
He was the son of
Charles, minister at Boston,
Great-grandson to
Charles, President of Harvard College;
A merchant of liberal education,
unwearied in enterprise,
prudent in design;
in all the duties of life
uncorrupt and honorable.
He lived a distinguished Citizen,
and in the Convulsions of the Commonwealth
he preferred the public good
to his private gain.
Frank and benevolent,
wishing well to all,
happy in himself,
and agreeable to his associates,
He lived;
and was an ornament, not only to his country
but to the whole human race.
At eighty years of age
he died in the faith of Christ,
22d day of Nov., 1809.

THE CHILDREN OF CHARLES CHAUNCY OF PORTSMOUTH.

The children of Charles Chauncy and his wife Joanna, were:

I. CHARLES, born April 22, 1761; died Sept. 10, 1789, aged 28. He was esteemed for his piety and exemplary deportment; but having been too assiduous in the pursuit of mental acquirements, he became insane at the age of 16, and continued so until a week before his death.

II. ISAAC, born Jan. 14, 1763. He was captain of the ship Columbia of Portsmouth, N. H. She was cast away on a reef of rocks, near Marshfield, Mass. The captain at the time was sick and confined to the cabin. He and fourteen of the crew perished, March 11, 1792. Only two were saved. His body was deposited in Gov. Winslow's tomb in South Marshfield; thence removed to the family tomb in Boston. He was about to be married. The biographer added,

> "When tides of youthful blood boil high,
> And scenes of joy approaching nigh,
> Beauty blooming,
> Health presuming,
> Oh, how dreadful 'tis to die."

III. SARAH, born Feb. 12, 1765; married JOHN MOORE, shipmaster of Portsmouth, N. H. Their children were, 1. STATIRA, who married PETER SHORES; 2. JOANNA CHAUNCY, who married WILLIAM M. SHACKFORD. 3. JOHN, who married CAROLINE BLUNT. 4. ALMIRA CHAUNCY, who was a preceptress at Exeter, N. H.

The children of Peter and Statira Shores were, 1. SARAH CHAUNCY, who married MARK GREEN of Portsmouth; 2. MARK M., who married MARY E. CLARENBOLE, 1835; their child is MARY ELIZABETH; 3. OLIVER, who married ELIZABETH HUNTINGTON, in 1853; 4. STATIRA; 5. FRANKLIN.

The children of WILLIAM M. SHACKFORD and JOANNA, his wife, were: I. WILLIAM HENRY; who graduated with honor at Harvard College, 1835; became Professor in Phillips Academy, Exeter; married MARIA PARKER PERRY, daughter of Rev. Gardner B. Perry, D. D., Bradford, Mass.; died, 1842, leaving one son, WILLIAM. II. Rev. CHARLES CHAUNCY, who graduated at Harvard College, 1835; married, 1. CHARLOTTE L. SHACKFORD; 2. MARTHA

BARTLETT; has by his last wife two children, CHARLES CHAUNCY and ALICE. III. AUGUSTA, married MOSES P. STACY. Their children, are, 1. EMMA CHAUNCY; 2. EDWARD PORTER; 3. ALBERT. IV. JOHN EDWARD, who married MARY A. HARRIS. Their children are, 1. CHARLES ALBERT; 2. JAMES MURRAY ROBBINS.

The children of JOHN and CAROLINE BLUNT MOORE, are, 1. GEORGIANNA, who married —— DAVEY of South Carolina, a lawyer; 2. JOHN; 3. CAROLINE, who married MR. WILLIAMSON, while he was an English consul in the state of Maine. He is now, with his wife and family, residing in England.

IV. The fourth child of Charles Chauncy was SAMUEL CHAUNCY. He was born May 12, 1767. He was from his boyhood a mariner. At an early period he sailed in command of a ship belonging to Col. Eliphalet Ladd. Afterwards he became joint proprietor with the sons of Col. Ladd, Messrs. Henry and Alexander Ladd. He ever evinced much prudence and intelligence as a commander, and was successful, as a supercargo, in his commerce.

About the year 1795 he married Betsey, the second daughter of the Colonel. In about 1799 their only living son, Charles William, was born. In 1802, May 30, Martha was born. She lived only until May 30, 1803. Of many other births none survived many days.

In 1807 Captain Chauncy purchased a beautiful location on the southerly side of Islington Street, fronting Ann Street. Here he erected a large three-story dwelling-house, and commodious out-buildings. After some time he relinquished his marine pursuits, to enjoy the pleasures of domestic ease.

The life of a landsman, he soon discovered, was not congenial with the requirements of his health, morally or physically. About the year 1815, he sold his pleasant dwelling-house, and removed to a valuable farm and country seat owned by Mrs. Ladd in Stratham, some ten or twelve miles from Portsmouth, in the hope of finding advantages for health in a change of situation. Here, surrounded by the comforts of life, with leisure for reading and social intercourse, and the visits of friends, in agricultural pursuits, he hoped to find contentment and health.

But he still looked to the ocean as his home, where, "rocked on the billows of the deep," he might hope to find rest for his unsatisfied, diseased mind. Under the impression that his circumstances demanded an increase of income for future support, on the 17th of March, 1817, he took command of the Hannah in Portsmouth, and set sail for Bremen. In October, intelligence came that Capt. Chauncy had ended his life by suicide, aged 52.

Mrs. Chauncy, from the time Captain Chauncy sailed on his last voyage, made Madam Buckminster's house her home. In writing to her son Charles William, then a member of Harvard, on June 27, 1817, she said, "We have not yet heard from your father; O! I fear something has befallen him." On Oct. 29, she wrote to him again, enclosing a letter from one of the officers, giving an account of the death of Capt. Chauncy. "Charles William, my son, you are the only object on earth that I wish to live for. You have now cause to look to God who has promised to be the father of the fatherless."

Mrs. Chauncy continued to reside in the family of her mother, then Madam Buckminster, widow of the Rev. Joseph Buckminster, D. D., the father of the late Rev. Joseph Stevens Buckminster of Boston. She departed this life, November 17, 1821, at the age of 45 years. Mrs. Chauncy was a lady of very noble qualities, and was highly esteemed in the extensive circle of her acquaintance. (*Communicated by* Dr. G. G. Brewster.)

V. Elizabeth Hirst, the fifth child of Charles Chauncy, was born July 11, 1769. She married Jeremiah Clarke of York, Maine. They had one child, Eliza C., who married, 1815, Lieut. John Porter, of the United States Navy, brother of Commodore Porter, who died at Watertown, Mass., 1831. The children of Capt. Porter and his wife, Eliza C. Porter, were, 1. A daughter, born in Chester, Penn., who married Joseph Waddell, Esq., of Louisiana, with whom she lived four years, and died, leaving one son, who is a promising student in the College of St. James, Washington County, Maryland, where his grandmother, Mrs. Eliza C. Porter, now is. 2. Lieut. Bolton S. Porter, United States Navy, now on board the frigate Congress, in the Mediterranean. 3. Major Fitz John Porter, of the 4th Artillery, recently instructor of Artillery and Cavalry at West Point. He was bre-

vetted twice during the war in Mexico, for gallant and distinguished services. 4. Lieut. David St. Leon Porter, of the 14th Infantry; died of the yellow fever in the harbor of Vera Cruz, on his way to the seat of war.

VI. MARY, the sixth child. was born April 9, 1771.

VII. JOANNA was born Feb. 26, 1773.

VIII. ANDREW was born Nov. 23, 1774.

IX. JANE was born April 6, 1776; died Nov. 20, 1779.

X. SHEPLEY was born Aug, 25, 1777, and was named after that great and good friend of America, Bishop of St. Asaph. He died Dec. 28, 1777.

XI. LUCY was born Oct. 20, 1778. She was married to Capt. YEATON of Portsmouth. They removed to Alexandria, and were living there, 1817.

XII. ROBERT was born Dec. 8, 1779, and died the 20th of the same month.

CHARLES WILLIAM, son of Samuel Chauncy and Betsey Ladd, his wife, was born about 1799. He was prepared for college in the academies at Portsmouth and Exeter. In 1815 he entered Harvard College, and took the degree of A. B. in 1819. In the autumn of that year he began the study of Medicine, under James H. Pierrepont, M. D., in Portsmouth. In 1822 he took the degree of M. D. in the Medical Department of Harvard College.

"Having been aided greatly by tuition and advice, by Prof. John C. Warren, who was much interested in him, as a promising young man, he obtained, through his influence, the place of Apothecary in the Massachusetts General Hospital, which he filled to the entire satisfaction of the Faculty. And so full was the confidence of Dr. Warren in the character and attainments of the young gentleman, that he deemed him worthy of advancement in his profession. At the suggestion of Dr. Warren he resigned his situation in the Hospital, and embarked for Europe, with his friend and classmate, Dr. Israel H. Peirce, in order to increase his professional knowledge."

"He attended courses of the principal medical and scientific lectures in London, and laboriously committed to paper whatever related to his profession. His manuscript collection is now before me. One work consists of 554 quarto pages, closely written,

and generally filled, entitled London Lectures, Clinics, &c. A great portion of these was taken in Guy's Hospital. There are also six volumes, octavo, containing sketches of Lectures attended by him in London, Paris, Germany, and Italy, principally on the physiology, diseases, and operations of the eye. There are also two large quarto volumes in manuscript, containing 1071 pages, fully written, entitled "Boston Medical Lectures." There are also three books of "cases" in his own professional practice."

"Dr. Chauncy, after a long absence abroad, returned to settle in the town of his nativity. He opened his professional office, April 5, 1827, in Portsmouth, with an extensive and costly library, rich professional engravings, and numerous surgical instruments of the most improved patterns, that European surgeons employ. The morning of his professional life was clear; the sun rose with brightness; his name was spoken with respect; his position as physician and surgeon was truly enviable. Diseases which had baffled the skill of his seniors were successfully confided to his care, and in cases that required the boldest acts of the surgeon, he was called to wield the instruments. He was especially successful in his operations on the organ of sight, for which he had qualified himself under the most eminent surgeons in London and Paris."

"His professional practice increased, Lyceums sought for his addresses, political gatherings on holidays for his orations, and medical halls for his lectures. In about the year 1834 there was a vacancy in the lecture room of the Berkshire Medical College, by the temporary absence of one of the professors. Dr. Chauncy was invited to fill the chair of the absentee during the lecture season. He entered on the duties of the chair very successfully, but suddenly became deranged, in the midst of a lecture! He was soon apparently restored, though he did not complete the course of lectures. On his return home his mind, after a time, gradually failed, from the disease in his mental organs. He declined all professional business, from the consciousness that he was not competent to attend to it. After trying the effects of a sea voyage, and on his return residing on his fine estate in Stratham, he was sent, first, to the Massachusetts General Hospital, and afterwards to the Insane Retreat in Concord, New Hamp-

shire, where he now is, the mere wreck of what he once was. His mind dwells principally on geology, and the history of ancient and modern dates. His ruling passion is the subject of the formation of the earth, and the creation of man. He will sometimes have written thoroughly quires of paper; then conceiving creation was earlier than his written suppositions, the works of weeks he consigns to the flames to give place to a newer manuscript of a more distant creation of the earth's birth. Thus passes the life of a man who was endowed with the highest gifts of nature, circumstanced with wealth, nourished in a home of virtue, nurtured in the halls of science, honored with distinction, loved for his kindness and goodness, and greeted for his superior worth; but now, and is to be, an unfortunate tenant of a mad-man's house, a recluse to the world, and a matter of hatred to himself."—*Extract of an interesting letter from* Dr. GEORGE G. BREWSTER of Portsmouth; to whom I am also indebted for other valuable materials for a history of this branch of the family.

It should be added that Charles William Chauncy, whose sad history has just been given, is the last descendant bearing the name of Chauncy in the line of Isaac Chauncy, eldest son of President Chauncy.

ICHABOD CHAUNCY.

ICHABOD CHAUNCY, the second son of President Chauncy, was born at Ware, England, A. D. 1635; was graduated at Harvard College, 1651. He studied Theology and Medicine; went to England; was chaplain to Sir Edward Harley's regiment at Dunkirk, when the Act of Uniformity took place.

He afterwards became a physician at Bristol, and was of good note. He was prosecuted under the 13th of Eliz., and was compelled to abjure the Realm, and remove himself and family to Holland. But on the accession of James to the throne he had liberty to return to Bristol in 1686. He died there, July 25, 1691, aged 56. He was buried in St. Philip's church. His will is in Doctor's Commons. He published a Narrative of the Proceedings of the COURT of SESSIONS against him, entitled "*Innocence Vindicated.*" See *Nonconformist's Memorial.*

He married MARY KING, who married for her second husband —— GUILLIM. She died at Bristol, 1736, aged 90.

CHILDREN OF ICHABOD AND MARY KING CHAUNCY.

I. STANTON, who died at Nevis, Nov., 1707, unmarried.

II. CHARLES, who will be mentioned again.

III. NATHANIEL, who will be mentioned again.

CHARLES was born March 14, 1673–4. He was a successful merchant in London. He married, Jan. 28, 1708, MARTHA, the daughter of PHILIP BROWN of New Buckenham, and afterwards of Norwich. She died Nov. 15, 1752, and was buried in St. Peters, Cornhill, aged about 72. He died Jan. 3, 1763, and was buried in St. Peter's Church, Cornhill. His will is in the Commons.

I have in my possession a letter addressed by him to his cousin, Rev. Nathaniel Chauncy of Durham, Con., which is inserted in the following pages. His children, by his wife, Martha Brown, were as follows:

I. CHARLES, M. D., F. R. S., F. A. S., son of Charles, who was the son of Ichabod, was born Sept. 30, 1709; took his degree at Corpus Christi College, Cambridge; was Fellow of the College of Physicians. He married, on the 20th of Jan., 1735, MARY TAHOURDIN had no issue; died Dec. 25, 1777, and was buried in St. Peter's Church, Cornhill.

He was well known for his taste and skill in pictures, and for a large collection of them, which came into the hands of his brother Nathaniel Chauncy. He was buried in St. Peter's Church, Cornhill. His will was proved in the Commons. An engraving from a picture in the Collection of Charles Chauncy, M. D., is, through the generosity of the Hon. James Savage, in my possession. I also have a Catalogue of the Pictures sold after his death. The sale occupied fourteen days, and a hundred lots were sold each day. He was a gentleman of great intelligence and refinement, and worth.

II. NATHANIEL, the second son of Charles, who was the son of Ichabod, was born the 23d of Feb., 1716. He prepared a genealogical table of the Chauncy Family, a copy of which is in the

possession of Professor Theophilus Parsons, who furnished it to the present writer. It bears date 1787.

He married MARY JUSTISS, who died Jan. 29, 1784, aged about 52, and was buried in St. Mercer's Chapel.

The children of Nathaniel Chauncy and Mary Justiss, were:

1. CHARLOTTE MARIA, born 1756, married, June 5, 1779, to THOMAS WHITE, M. D. Their children were, 1. PHILIP CHAUNCY WHITE, born July 15, 1780. 2. AMELIA SARAH, born June 26, 1782. 3. CHARLOTTE, born May 25, 1785.

2. CELIA, born Nov. 26, 1757; died about one year and a half old.

3. AMELIA, born Dec. 28, 1758; married, Dec. 15, 1781, her cousin CHARLES SNELL.

The children of Charles Snell, who took the name of Chauncy, and Amelia Chauncy, were:

1. MARY, born May 2, 1783.

2. CHARLOTTE, born Aug. 5, 1784.

3. CHARLES, born Aug. 1, 1786, and died Aug. 18, 1786.

4. CHARLES SNELL CHAUNCY.

5. NATHANIEL SNELL CHAUNCY, who married ANNE ORAM, daughter of John Alexander Bannerman, Esq. Their children are NATHANIEL, REGINALD, AUGUSTUS, CHARLES, OSCAR; and MARY, AMELIA, CHARLOTTE, JANE. This very respectable gentleman, the present writer had the pleasure of seeing in his own house in London.

III. PHILIP, the third son of Charles Chauncy and Martha Brown, was born Feb. 14, 1718, and died April 30, 1783, without issue, and was buried in Mercer's Chapel, Cheapside.

IV. MARY, daughter of Charles Chauncy and Martha Brown, was born 1712, and died July 14, 1729.

V. ELIZABETH died at 7 years old.

VI. MARTHA, daughter of Charles Chauncy and Martha Brown, born March 6, 1720, and died July 13, 1765. She married WILLIAM SNELL, merchant of London, who died February 4, 1779, aged 59.

The children of William Snell and Martha Chauncy, were:

I. WILLIAM, who was born May 3, 1756, and took the name of

Chauncy by the king's authority. The arms were granted May 1, 1781. He married Sarah Toulmin, Jan. 6, 1783.

II. CHARLES, born April 8, 1759; married, Dec. 15, his cousin Amelia Chauncy; took the name of Chauncy the 29th of April, 1783. For their children, see above.

III. NATHANIEL, born July 13, 1765.

NATHANIEL CHAUNCY, son of Ichabod Chauncy, was born Feb. 14, 1679; entered into holy orders; was minister of Devizes, England, nearly 50 years; died May 16, 1750, and was buried near the altar in St. Mary's Church, Devizes. I have an original letter, written by him to Rev. Nathaniel Chauncy of Durham, and which is published in the following pages.

He married, 1. MARY HART of Bristol, who died 1721, aged 38, and was buried at Devizes.

2. ANN GOLDNEY, who died 1768, aged 84, without issue, and was buried near her husband. His children by Mary Hart, were,

1. A SON, accidentally drowned at Chippenham, where he was at school, aged 14.

2. MARY, who died, aged 17.

3. MARTHA, who married for her first husband, —— PARSONS; for her second husband, —— NOBLE, both of Bristol. She died March 18, 1754, aged 34, and was buried in St. James Church, Bristol. She died without issue.

4. ELIZABETH, who married for her first husband, —— PERRY, and for her second husband, STEPHEN JENKINS, both of Bristol. She died August 30, 1768, without issue.

LONDON, March 7, 1718.

Dear Kinsman,—I have the favor of yours of the 23d Sept., for w^h^ I return many thanks; and though the Providence of God has so planted us at a great distance from each other, yet I should be extremely glad to hear from you as opportunity may happen; and if I can in any way be serviceable to you in sending you any thing from hence, I shall readily do it, in the best manner I am capable of.

I am glad to hear of your comfortable settlement, and of the welfare of your family. I pray God to bless you, and make all your children true comforts. My Brother, your namesake, is in

the Ministry at a place called Devizes in Wiltshire, over a poor people, where he has but £70 per annum. But I bless God that he has, through his diligent labor, for his Master's use, gained many souls to Christ, and is well beloved by his people. He is married and has one son and one daughter. When it pleases God that I shall see him, which will, I hope, be sometime this summer, I will desire him to write to you, and hope you will keep up a communication with him by writing.

My kinsman, Dr. Chauncy at Bristol, continues a widower still, and has but one daughter, who will have a considerable fortune when she comes of age, at least £2500, and the Doctor gets a great deal of money.

I am by the Providence of God cast here in London by marrying one in this city.

I was married last December was ten years, and have five children living, namely, three sons and two daughters, and shall have great reason to bless God for his kind Providence towards me and mine in blessing my labors and giving me so comfortable a living; and I hope I shall not be wanting in doing good with what I have. My mother is still living at Bristol, but quite weak. Her age is above seventy years, but she is in tolerable health.

As to public news we have nothing material worth writing you. We are amused with the Pretender and the Duke of Ormond's being embarked from Spain to land either in England or Ireland; some say the West of England, near Cornwall. But I believe there is no material ground for it, nor do I believe he will attempt it, for it is my opinion the Spaniard will have enough to do with his own at home against the united powers he is engaged withal.

But God has shown his displeasure against us of the Dissenting interest by suffering a set of men among us in this kingdom, who are great men and learned men, who are much valued, to preach and spread the Arian doctrine, and almost deny the divinity of our Lord Jesus Christ. And our rising generation seem very fond of coming into these new, and I may say devilish principles. I pray God to change the hearts of those great men who first spread this doctrine amongst us. The Assembly's Catechism

is set aside by the most of them. Our case is very deplorable and needs your compassion and prayers. I pray God to prevent the spreading of this infection. I shall be glad to hear from you as conveniency offers, and am, with sincere respect to yourself and second half,

Your humble servt and kinsman,

CHARLES CHAUNCY.

P. S. My service to Coz. Israel Chauncy when you see him, and tell him I take it almost unkind he dont write me.

To Revd Nathaniel Chauncy at Durham,
County of New Haven and Colony of Connecticut.
To be left with Mr. Jonathan Belcher, Merchant, Boston.

DURHAM, Con., June 28, 1720.

Dear Sir,—Your very kind and obliging letter, bearing date March 7th, 1718, I had, which does not only entertain me with the welcome account of your own Brother's family and of your other relatives, but gives me the satisfaction of observing a freedom and friendship of spirit in various instances. I account it among the instances of Divine favor to have obtained some acquaintance with relatives abroad at so great a distance. I shall certainly for ever value it, and aim to cherish the same. It has been my happiness to gain some acquaintance with Cousin Nathl. Chauncy of Devizes—and with Doctr. R. Chauncy at Bristol. I think I shall not be wanting to cherish and maintain it. I observe with thankfulness your kind offer of supplying me with such things as I might send for. Indeed the advantage would be great, to buy things at the first hand rather than at the 2d, 3d, 4th or 5th hand, as too many of us in this remote corner of the world do: but the great difficulty is to find that in our country to convey to England, that would vend. As for silver it's gone from among us; our chief trade is with a sort of thing miscalled bills of credit: for they have but little credit at home, and less abroad. And as for the natural produce of our country, they are also the natural produce of England; and it may be are afforded as cheap there as we can afford them here. It might be a favor to hint to me what things that come from us are of credit in England. The account you give me in the close about the rise and prevalency of the Arminian Doctrine is sad and lament-

able. It is not the first attempt of the powers of Darkness (in this way) against the kingdom of Christ. We have great assurance the enemy shall not fully and finally prevail; and it's to be hoped, that they shall never be suffered to prevail to that degree as has been in the Christian World. I hope you will favor me by writing as opportunity presents. Shall not trouble you further now, but with the tender of cordial respect and service to yourself and yours. From your humble friend and kinsman,

NATHL. CHAUNCY.

To Charles Chauncy of London.

Rev. and Dear Sir,—It is even unaccountable to me, that I should live thus long in this ignorance of relations at a distance. I had no sooner received some accounts by Coz. Israel, since his return from Great Britain, but I was very uneasy until I could gain a further knowledge of and acquaintance with them so far as might be by writing. The wide distance between us is never like to be lessened; neither is it probable that we shall either of us pass over it to have a sight of each other. Since, then, there is so easy a way to render the distances of friends less grievous by writing, I would no longer live in neglect of it. Man is a creature fitted for conversation, and receives some of his most rational satisfactions from this spring, and through the favor of Heaven mankind enjoy a way of tasting the sweets thereof with friends at a distance. And methinks the nearer any are joined in nature, the more desirous they should be of the mutual improvement thereof. We are no further distant from each other than our progenitors were, between whom mutual notices were given and continued, and but a remove from that in nature, and is it kind for a mutual and immortal neglect to take place?

But what need of such reasonings? It may be no less readiness on your part than on mine to begin some friendly correspondency. Your inquisitiveness after your relations on this side of the ocean, persuades, that what I move may be as acceptable to you as desired by me. And your more particularly inquiring after my circumstances, expressing a readiness to pleasure me with some books, do abundantly satisfy me of it. It becomes me, in the most thankful manner, to acknowledge such expressions of good will. Truly, I know not what worldly good could

be more earnestly desired by a student than books, if needed. I have a small library left me by the decease of my father consisting of old authors whose credit might continue with a man were he wholly kept from the knowledge of some later writers, who in less room do set things in a much clearer light. Indeed, * * * * our land producing no great things as yet, and it being attended with such difficulty to obtain them from Europe. But however acceptable any thing of this nature would be, it becomes me not thus to break the rules of modesty.

I hear of your relation in God's House, and in your own. May you be blest, and be a blessing in both.

As for my state Divine Providence has placed me in Durham, a small town in the County of New Haven and Colony of Connecticut. In this place I have preached these ten years. Eight years I have been married. We have three children, thus in name, age and sex: Elihu, Sarah, Catharine. My only brother, older than I, lives with me unmarried. My elder sister, Katharine, is married to Mr. Brewer, a minister of the Gospel in Springfield; has had seven or eight children. My second sister, Abigail, is married to her third husband, Mr. Burroughs of Stratford, by whom she has two children. My youngest sister, Sarah, is married to Mr. Samuel Whittlesey, minister of the Gospel in Wallingford, distant about eight miles, by whom she has two children.

If this comes to your hand safe, I hope you will favor me with a return, which I would not only begin, but continue, and I should accept it with all thankfulness, if you would send me, as opportunity presents, accounts about publick affairs. Please to direct your letters, by the way of Boston, to Mr. Jonathan Belcher. Please to accept the tender of cordial respect to yourself and consort, with whom may you live happy many days.

From your humble servant and kinsman,

NATHL. CHAUNCY,
OF DURHAM.

Rev. Nathaniel Chauncy, Devizes, England.

BRISTOL (England) March 14, 1718.

Dear Sir,—I received yours by Cozen Israel, and take this opportunity of his return, to send you my heartiest thanks for it, and at the same time to assure you, that I shall be very ready to

enter on your desired proposed correspondence. I am well pleased to hear of the welfare of the several branches of our family on the other side of the Atlantic Ocean, and more particularly of that of your own; and shall always rejoice to hear of the increase and continuance of Divine blessings upon you.

I need not inform you how small a part of the family is left in this part of the world. My eldest brother, Charles, lives in London, is a linen draper, and a very thriving man. He has a wife and four children, one of which is our namesake. I have been married not above two years and a half into a very religious, reputable family in Bristol, and have the happiness of a most agreeable wife and a handsome fortune. We have one son, as yet an Israelite indeed. I have been these eighteen years in the ministry, or thereabouts. I began in London, came from thence to Bristol, preached occasionally in the city and the country round about it, and in the year 1701–2 was called to Devizes in Wiltshire, where I have, I thank God, lived comfortably, and with success, ever since. My income is £60 per annum, which is the highest in this county, and very handsome for a country town. We are well situated, in a clear, keen, healthy air, and in a pretty large populous growing town. My congregation is about 500 in number, and several among them are very considerable men for piety and wealth. Both the auditory and the church are near as large again as when I first came to them.

I live in good harmony with the protestants of several denominations in the town, whether they are Churchmen, Anabaptists, or Quakers; and I, not only in temper am disposed to be very charitable and to leave every man to his liberty in choosing his religion for himself, but am in principle for an impartial universal toleration. And as I think that every man has an undoubted right to choose a religion for himself, so I cannot but judge that it is extremely absurd and barbarous for any Civil or Ecclesiastical persons to undertake to punish a man for doing so, except his principles are hurtful to the civil society which he belongs to, and expects protection from. It may, perhaps, surprise you to find one of our family such a latitudinarian, but I never inquire what sentiments my father or grandfather were of in order to know or judge of the truth of my own. Antiquity and authority have but little weight

with me, especially when set against the reasons and evidences of things. And I can assure you I am no bigot to any set of notions. I make the Bible the only rule of faith, and am no great friend to human rules and tests. I am too much a Protestant to be imposed upon by an imaginary infallibility in Synods or General Assemblies, and can't yet be so tame and easy as to content myself to see with other men's eyes, and take things very readily upon trust. I have closely studied Calvinism, Baxterianism, Simonianism, Socinianism, Arianism, and can't yet come to condemn every thing which the world, through ill nature and prejudice, have given an ill name to. By this time I guess you begin to wonder, and perhaps be at a loss to guess what sort of a fellow I am. Indeed, I know of no party which I belong to except it be that which is resolved to abide by the Bible.

I have by Cousin Israel sent you as a present a very handsome set of *Poole's Synopsis Criticorum*, 5 vols., which is a very valuable book, and which I presumed you had not in your study. You should have given us a catalogue of your library to guide us, and to prevent our sending duplicates, but for the want of that we act in the dark. Please to favor us with it when you write again. I shall be very glad to serve you in what I can.

Pray inform me, per Coz. Israel's return, what books are most salable in New England, and what prices they bear; how philosophy books, old or new, do go, and whether you can by self, or friend, undertake to sell a parcel for me. If encouraged, I design to sell those in my study which I can spare.

I have now, I presume, pretty well tired you, and I han't time to enlarge, being just setting out for home. I am, with mine and spouse's respects to your whole self,

Your affectionate kinsman and humble servant,

N. CHAUNCY,
OF DEVIZES, ENGLAND.

To Rev. N. Chauncy of Durham.

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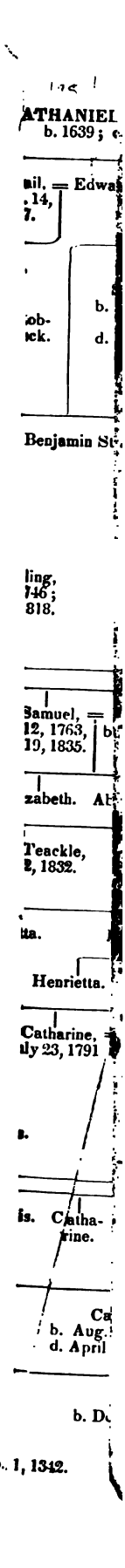


REV. NATHANIEL CHAUNCY OF HATFIELD.

Nathaniel Chauncy, the fourth son of President Chauncy, was born in or about the year 1639, at Plymouth, Massachusetts, but was baptized at Scituate, 1641. He was twin-brother of Elnathan. "We believe it is the baptism of these children, to which Winthrop alludes."—Deane's *History of Scituate*, p. 178.

He took his first degree at Harvard College, A. D. 1661, with his twin-brother Elnathan, and his youngest brother Israel. There is a tradition that he was a distinguished scholar. He took the degree of A. M. in 1664, and maintained the affirmative of the question: *Utrum detur idea omnium Entium, in primo ente?* He was afterwards a Fellow of the College.

On the title page of the New England Almanack for the year 1662, the next after his graduation, his name is placed as the author, with the following motto: *Felix qui potuit rerum cognoscere causas.*

The following letter is connected with his introduction into Windsor, Connecticut:

Boston, 7 of ye 4 Month, 1666.

Rev[d] and much honored in the Lord,—

We have received your letter by Brother Filer, and were we as capable of serving you in a matter of so great importance as we are willing, we should not be wanting to answer your desires.

For Mr. Nathaniel Chauncy, we have good encouragement by what we have heard concerning his learning, studious diligence, hopeful piety, grave and peaceable demeanor. As concerning his voice, two of us never heard him preach; from the third you have had an account formerly. We have heard that it was better and more audible the second time he preached at Cambridge than the first. But we understand that he is likely to preach

again the next Lord's day, when some of you will be present, by whom you may have fuller information than we can give. * * *

Your loving Brethren in Christ Jesus,

JOHN WILSON, SENIOR,
RICHARD MATHER,
JONATHAN MITCHELL.

To the Rev[d] Mr. John Warham and Mr. John Witchfield, Elders of the Church of Christ in Windsor.

Having preached as a candidate at Windsor, on the 14th of October, 1687, eighty-six members voted in favor of Mr. Chauncy, and fifty-two against his settlement. He was the immediate successor of Messrs. Warham and Huit, the first pastors of the church. He was settled in the ministry before the death of Mr. Warham.

He found the church in a divided state, so that while in Windsor he was constantly engaged in controversy. Being a man of great readiness of mind, when a sermon was preached in the pulpit in the forenoon containing doctrines to which he was opposed, he would, in the afternoon, preach to the same audience from the same text, a regular logical sermon in confutation of those doctrines. He continued in the ministry at Windsor about twelve years.

On the 10th of Nov., 1679, he was invited by the town of Hatfield, Massachusetts, to preach as a candidate "a year or less; as the town and he shall agree, in order to settlement." On the 21st of January, 1680, the town gave him an invitation to settle in the ministry, there being only one vote in the opposition.

Mr. Chauncy died at Hatfield, Nov. 4, 1685, having preached there about five years.

On the 7th of December, 1685, the town voted to defray the expenses of his funeral. The grave-stone of Mr. Chauncy has been sought without success in the grave-yard at Hatfield.

REV. NATHANIEL CHAUNCY'S WIFE.

In the Windsor Records there is the following statement: "Mr. Nathaniel Chauncy, teacher of the church at Windsor, married ABIGAIL, the daughter of Elder Strong at Northampton, Nov. 12, 1673."

Elder JOHN STRONG was a native of Taunton, England. With his sister Eleanor he sailed from Plymouth, England, March 20, 1630, in the ship Mary and John, and arrived at Nantucket, May 30, 1630, and settled in Dorchester, Mass., in 1635. He is spoken of as residing in Hingham. He was a proprietor and an inhabitant in Taunton, Mass., Dec. 4, 1638, and was made a freeman in the Plymouth Colony. He was in Taunton, 1643. He went thence to Windsor, Con., and thence to Northampton, Mass., between 1661 and 1663, and was the first ruling Elder in the latter place. He married, 1. ———, who is supposed to have died on the passage to this country, or soon after. 2. ELIZABETH FORD at Dorchester, who died July 6, 1688. She was the mother of his eighteen children.

ABIGAIL, her eighth child, married, 1. Rev. Nathaniel Chauncy of Windsor, who died Nov. 4, 1685. 2. Deacon MEDAD POMEROY, on the 8th of September, 1686. According to the best authority, that of Sylvester Judd, Esq., Deacon Pomeroy was a man of a large estate, one of the first men in town; a Representative to the General Court for many years; a Selectman, and a Town Clerk. It cannot therefore be believed that "he got his living by selling pies," as stated by Dr. Charles Chauncy of Boston. He died December 30, 1716, aged 78. Abigail, his wife, died April 15, 1704.

He and his wife Abigail had a son named SAMUEL, who was born in 1687; was graduated at Yale College in 1705; was settled in the ministry on the 30th of Nov., 1709, at Newtown, Long Island; preached his last sermon 20 May, 1744; taken unwell the same evening, and departed this life 30th of June. Was buried in Newtown; and "left his dear bosom friend and congregation to bewail his unspeakable loss."

SETTLEMENT OF REV. NATHANIEL CHAUNCY'S ESTATE.

The administration accounts on the estate were presented April, 1692, by the administrators, J. Partrigg, Medad Pomeroy, and Ebenezer Strong, great-grandfather of the Governor, Caleb Strong. The estate was valued at £429; the house, barn, and homestead, at £100; the Library at £85. March 30, 1686, the Rev. Israel Chauncy of Stratford offered to bring up Nathaniel, the youngest

son of his brother Nathaniel, until he should be of age, for the use of the Library.

Among the items there were allowed 50*s.* for transporting the books from Hatfield to Stratford, and a chest to put them in, and carry in the youngest son Nathaniel; 12*s.* to Jedediah Strong for boating; £58 10*s.* for bringing up the children six and a half years, at £9; no doubt at Medad Pomeroy's. The youngest child was not quite two years old when the father died. The whole account was £73, which was allowed. There had been no income from the estate. Mr. Pomeroy stated that Mr. Chauncy's home lot was a wilderness pasture, and cost nearly £20 to bring it into order.

The Library was, for the times, in New England, a very valuable one. It comprised, probably, a large part of the Library of President Chauncy. Many of these books, inherited by Nathaniel Chauncy of Durham and Elnathan his son, are in the possession of the present writer. I have also the Inventory of this Library, with the price of each work affixed. The high estimate put upon it by the Rev. Israel Chauncy is evident, from his being willing to bring up his nephew, for the use of it, until he should be of age.

THE CHILDREN OF REV. NATHANIEL CHAUNCY.

I. Isaac, born Sept. 6, 1674, the night before, and baptized that day. He lived a bachelor, with his brother Nathaniel, in Durham, Con., and was rather inferior to other men in talents. He died July 23, 1742, aged 68.

II. Katherine, born Jan. 12, 1675, and baptized the 16th day. She will be mentioned again.

III. Abigail was born Oct. 14, 1677, and baptized at night. She married, 1. a Dr. Hudson; 2. or 3. Edward Burroughs. The latter is mentioned as her third husband in a letter written by her brother, Rev. Nathaniel Chauncy.

Of Dr. Hudson nothing is known to the present writer.

Edward Burroughs was probably a sea-captain. In a letter to Rev. Nathaniel Chauncy, the brother of his wife, he speaks of a "will" which he had made, and expresses the wish that his property may be divided among his children Zachary and Abigail, and Sarah. This letter is dated Stratford, 29 of May,

1729. He commends these children, when on the eve of sailing to Antigua, to the care of Rev. Nathaniel Chauncy of Durham. "I hope God will preserve my life and bring me home again, but if it be otherwise determined I trust you will be a father as well as an uncle to my poor motherless children. In looking to what is brought almost to a conclusion, there will be considerable money if the matter is followed up. Give my love to Zachary, and due respects to all friends."

A letter was also addressed to him, bearing date Aug., 1736, from Zachary. "These come with all due regard for you, for your fatherly care when in my younger years. I have reason to bless God, that hath the ordering of all things, that it was so ordered that it was my fortune to live with one that took so much care of my soul's good. I can never make restitution for your care." Whether there are any descendants is not known to the present writer.

IV. CHARLES, born Sept. 3, 1679; was baptized the 7th day, and died Oct. 31, 1679. These four were born in Windsor.

V. NATHANIEL, born Sept. 21, 1681. He will be mentioned again.

VI. SARAH, born 1683. She will be mentioned again. The last two were born in Hatfield.

REV. NATHANIEL CHAUNCEY OF DURHAM.

Rev. NATHANIEL CHAUNCY of Durham, Connecticut, the son of Rev. Nathaniel Chauncy of Hatfield, who was the son of President Chauncy, was born in Hatfield, Sept. 21, 1681. Having lost his father when he was between four and five years of age, he was taken to Stratford, Con., with his father's library, for the use of which his uncle Israel Chauncy agreed to educate him. Being thus placed under the best influences, his ancestral love of learning led him to prepare himself for college, under the training of his uncle. Yale College had just been founded. His uncle, who was one of the founders, placed him in that Institution. His name stands on the Triennial Catalogue as the first who received a degree from that College. As the first-born of Yale, he reflected no dishonor upon his Alma Mater. He was admitted to the church in Stratford, January 16, 1698.

After his graduation he taught school for a period, in Springfield, Mass. He pursued his theological studies, probably, partly with his uncle and partly with Rev. Mr. Brewer of Springfield, who married his sister.

In May 23d, 1706, he commenced preaching in Durham "the second time," when there were but fourteen families. To these were added ten or twelve from Stratford, where Mr. Chauncy was bred, and several from Northampton and Hatfield, where he was known. The Strongs and Parsons, and Lymans, were relatives, inasmuch as they were related to Elder Strong, his grandfather, by blood or marriage.

He was ordained on the 17th of Feb., 1711, having served on probation nearly five years. The Ordaining Council, proposed by Mr. Chauncy and appointed by the people, were the Rev. Timothy Woodbridge of Hartford; the Rev. Noadiah Russell of Middletown; the Rev. Thomas Ruggles of Guilford; and the Rev. Samuel Russell of Branford.

Mr. Chauncy entered with great earnestness on the prosecution of his professional duties. His sermons, the result of severe study and well digested thought, were carefully written out in a neat legible hand; and so distinctly impressed were they upon his memory, that he never carried his notes into the pulpit, until quite the latter part of his life, when he used, in his preaching, an abstract of his sermons, containing little besides the heads and the subordinate divisions of the written discourse. These abstracts were carefully placed for preservation in the written sermons, with which the present writer has compared a number of them. His elocution was distinct, his tones earnest, his addresses solemn and pungent, and his whole bearing grave and dignified. Said one of his intelligent and admiring hearers to the writer, many years ago, "He was not a large man, but he was a man of a great presence. He looked like a man. When he was approaching the meeting-house on the Sabbath, we were all careful to be in our seats; and when he entered the house we all rose to receive him, and continued standing until he took his seat in the pulpit."

When Colonel Elihu Chauncy, in his youth, was in New Haven, he attended church one Sabbath morning with his friend

Chauncy Whittlesey, Jun. "How did you like the preaching?" said the latter, when they were returning from church. "Preaching!" said Col. Chauncy, "I don't call this preaching." At noon, when this was reported to the father of Mr. Whittlesey, who was the preacher, he said to Mr. Chauncy, "Your father preaches without notes." "Yes, Sir, one reading in the morning will give him one sermon, and one reading at noon will give him the other."

He deeply interested his audience. On one occasion, in his preaching, he had not cleared up some point to the entire satisfaction of Deacon Henry Crane, who rose, after the service, and said, "Reverend Sir, will you please to explain further on that point of doctrine in your sermon?" "Deacon Crane, if you will walk to my study I will explain it to you," was the reply. Accordingly Mr. Chauncy went immediately to his study, when lo! the whole congregation followed to hear the explanation, which he gave to them.

One of his parishioners became so much dissatisfied with some of his doctrines that he burst into the church on one occasion when he was preaching, and exclaimed, "It is all a lie, it is all a lie." He also armed himself with a butcher-knife to attack him; and actually wounded his brother Isaac, who interposed for his defence. At the advice of the General Association he made application to the General Assembly for relief, which they granted to some extent.

He was entirely devoted to his profession. His brother Isaac, who was a bachelor, took care of his farm, and his wife, a notable housekeeper, relieved him of all trouble about temporalities. To show his love of knowledge, it is related of him, that on the occasion of his son Col. Chauncy's receiving from Dr. Chauncy of Boston, WOLLASTON'S *Religion of Nature*, in virtue of his paternal relation, he took the book without ceremony to his study, and kept it a fortnight, and then brought it down and gave it to his son, who had not yet read it. Upon his son's asking him what he thought of the work, he replied: "Think, Sir? I think I don't know any thing. Forty years I have been studying, and this book has told me more than I ever knew."

In the early part of his ministry he was a strong Calvinist, but

afterwards his views became somewhat modified, in consequence of reading various learned authors. Through his friends abroad he obtained the library of a deceased clergyman. When landed at Middletown it was so large that it amounted to two cart-loads, drawn by a strong team. These books, with those which he received by inheritance, constituted one of the largest private libraries in the State of Connecticut, if not the largest.

He interested himself in promoting the welfare of his people generally. The trade of Connecticut River was connected chiefly with Boston. By means of his friends and correspondents there, especially of his relatives, Mr. Charles Chauncy and his son Dr. Charles Chauncy, and Mr. Frank Willoughby, he assisted his people to dispose of their wheat and butter, with the wheat he received for his salary, in Boston, and to receive, from thence, necessary dry goods and groceries. I have in my possession a number of these mercantile letters, addressed to him from Boston, in which there are bills of Canary-wine, and Psalm books, and pepper and ginger, and pewter ware and silk and other goods which were in common use.

At every annual Thanksgiving he regularly came down from his study, and carefully inquired whether portions had been sent to the poor, naming certain individuals.

In building the second meeting-house, besides other contributions, he was at the expense of building the pulpit of the richest and widest cherry boards. He also boarded a joiner a year, gratuitously. In gratitude, the society voted, that he and Col. Wadsworth, who had also contributed largely to the erection of the church, should be entitled to a pew, each of them, for themselves and their heirs, to be selected by themselves.

When an elderly man, Deacon Burritt, of his church, made application to him for permission to marry his daughter, who was much younger, he gave his permission, but remarked to his daughter, "I give my consent to Deacon Burritt to marry you. You will have a pleasant forenoon, but your afternoon will be rather dark and gloomy."

Such was the estimation in which he was held by the public generally, that he had great influence in the neighboring churches; was a Fellow of Yale College; was in correspondence

with distinguished clergymen of his times; by appointment preached *two* election sermons; the first in 1719, the second in 1734; is mentioned by President Edwards as a successful minister in the great revival in New England.

With some of the ablest and best men of New England, he was, in the time of Whitfield and Davenport, in sympathy with the Old Lights rather than the New Lights; especially in the latter years of his life, when he had become acquainted with the disastrous tendency of the new measures adopted by some of the New Light preachers. As moderator of the Consociation of New Haven County he took a decided stand with his brethren in respect to the matter at issue in the Branford Controversy, with respect to Mr. Robbins, of which Dr. Trumbull has given an account in his History of Connecticut, not entirely candid, being himself a partisan.

His immediate as well as his permanent influence was powerfully exerted in favor of learning as well as religion. As a fruit of his efforts education was prized, sought for, and promoted among his people, whether in primary schools, or in Yale College. The celebrated missionary, David Brainard, dates his "frequent longing" after a liberal education from his year's residence in Durham, and he commenced his classical studies while under the preaching of Mr. Chauncy, or immediately after returning home. The town of Durham, in the great number of educated men which it sent forth, and in the high character of these men, bears testimony to the value of his influence. To be convinced of this it is only necessary to look at the Chauncys, the Wadsworths, the Lymans, the Goodriches, and others.

The Rev. Timothy Mather Coley, in his life of Haynes, alludes to the happy influence of Mr. Chauncy upon the emigrants from Durham who settled the town of Granville, Mass., and in an interesting letter to the present writer, more fully proves that that influence has been transmitted in successive generations in that town, in the intelligence of the people, and in their love of learning and religion. The influence of Mr. Chauncy's preaching and counsels can be traced distinctly in Hartland, Connecticut; Greenfield, Massachusetts; Durham, New York, towns which received some of their early inhabitants from Durham, and from under the pastoral care of Mr. Chauncy.

The love of knowledge and of religion which he received by inheritance he transmitted to his posterity. Two of his three sons were educated at Yale College. The third, Col. Chauncy, received from his father a very superior education, which placed him on a level with the most intelligent men in the State. Of his forty-six adult male descendants, more than thirty have received the honors of college, and most of the others were well educated.

From many circumstances it is evident that he was greatly respected throughout the State. I have in my possession a letter from the Governor of Connecticut, in the year 1734, in which he is requested to preach a *Second Election Sermon*. This request is couched in very respectful and flattering terms.

The following interesting narrative, from the pen of Rev. Charles A. Goodrich of Hartford, one of his descendants, illustrates his character, in respect to his influence upon the youth in his congregation:

HIS MINISTERIAL AUTHORITY.

In the town of Durham, in the State of Connecticut, about a hundred years ago, the following usage prevailed. Whenever a child, or youth, was discovered playing, or in any way disturbing the order of public worship, the minister would pause, and calling him by name, would publicly direct him to repair to his house on Monday morning, to give an account of his conduct. In the study of the minister, the offence, with its aggravating or mitigating circumstances, was canvassed, and such admonition and discipline imparted to the offender, as the overseer of the flock deemed wise. So well established was this order of things, that few if any parents demurred sending their children, nor would a child have presumed to decline obeying the summons of the sacred functionary.

It happened one Sabbath that a certain boy named Charles ———, then about twelve years of age, played during divine service. The eye of the minister caught the action. He paused, and audibly pronouncing his name, directed him to come to his house on Monday morning at nine o'clock. His parents were present, and witnesses, if not of the offence, of the solemn summons.

What was said by them to their son after service, is not stated; but it was at once admitted that the call must be obeyed. Accordingly, the following morning, his mother directed him to put on his Sunday suit, and prepare to go to Mr. Chauncy's. When ready, and about to go, she thus addressed him:

"Charles, you now see what you suffer for being a naughty boy, and playing at meeting. You have grieved your father and mother, and greatly displeased Mr. Chauncy. Go to him, my son, and confess your fault, and, more than all, ask forgiveness of God, whose command you have broken. I know you feel bad, but you deserve to suffer. Your conduct no one can justify, and you yourself would condemn in another what you have done."

"Mother," said Charles, "will you not go with me?"

"No, my child," she replied, "you must go alone; and tell Mr. Chauncy that neither your father nor mother wish to screen you, and do you submit to whatever punishment he may inflict upon you."

With a heavy heart, Charles proceeded to Mr. Chauncy's. Having reached the house, he went round to the back door, and gave one or two gentle taps. This he did, as he afterwards said, in the hope that no one would hear him, and that he might be able to say, that he knocked and found no one to admit him. Thus was he tempted to screen himself;—but the rap, gentle as it was, was heard by Mrs. Chauncy, who happened to be near by, and who opened the door. Before her stood Charles ———. She knew him well, and immediately inquired,

"Charles, is it you? and what do you want?"

"Mr. Chauncy told me," said the guilty boy, "to come and see him this morning."

"Oh! you are the boy that played at meeting, yesterday, are you? Mr. Chauncy is in his study. I will speak to him."

Accordingly, advancing to the chamber stairs, she called to her husband. "Mr. Chauncy, here is Charles ———, who played at meeting yesterday, come to see you."

"Tell him to come up to my study."

Charles soon stood in the presence of the kind-hearted but now

somewhat stern Mr. Chauncy. Laying aside his pen, he cast a severe look upon the offender, but noticing his meek and humble mein, he immediately relaxed all appearance of the judge, and gently drawing Charles towards him, mildly inquired:

"Charles, can you repeat the fourth commandment?"

"Yes, Sir. Remember the Sabbath day," &c.

"And did you not break this commandment yesterday, when you played at meeting?"

"Yes, Sir."

"Well, and are you sorry that you broke one of God's commandments?"

"Yes, Sir."

"Do you feel willing to ask God to forgive you?"

"Yes, Sir."

Other questions followed, and were answered by Charles to the acceptance of Mr. Chauncy, who was satisfied, as well he might be, of the sincere repentance and good resolutions of the offender. At length Mr. Chauncy inquired:

"Charles, who sent you here?"

"My mother."

"And was she not sorry that her son should play on God's holy day, and that in the house of God?"

"She was; and she told me to tell you, that neither she nor father wished to screen me."

"Charles," said the worthy divine, "Charles, you should be thankful for such a mother. Can you repeat the fifth commandment?"

"Honor thy father and thy mother," &c.

"Well, now look to it, Charles, when you play on the Sabbath you offend God, who says, 'Remember the Sabbath day, and keep it holy,' and you offend your parents, and then you break the fifth commandment, which says, 'Honor thy father and thy mother.' Are you willing to promise, that you will never play at meeting again?"

"Yes, Sir; I never will."

"Now, my son, you may go, and remember your promise."

Upon this, Mr. Chauncy arose, and, opening the study door, called with quite a strong voice—

"Mrs. Chauncy! here is Charles coming down; give him a piece of cake. He says he is sorry for playing yesterday at meeting, and has promised that he will never do so again."

Charles took the cake and retired. In after-years he often related the above incident; and always added, that his interview with Mr. Chauncy was blessed to his good, through the grace of God. At first his distress, which was great, arose from the fear of the man; but the kind and affectionate manner of Mr. Chauncy's address, added to the serious questions which he asked, at length convinced him of the dishonor which he had done to God. Never, afterwards, did he exhibit a light or irreverent manner in the sanctuary. And in maturer years, and upon other occasions, the faithful dealings of Mr. Chauncy had its influence upon his conduct.

Such was the custom, a hundred years ago, in the town of Durham. Who admits not, that it was a salutary custom? What friend to the order of divine worship, and the proper observance of the Sabbath, would not wish it had descended to the present time?

HIS RELATIONS TO HIS PEOPLE.

In the year 1706, on the 23d of May, I came to preach to the people of Durham. After a considerable time of trial as to my public doings, I remember not much dissatisfaction. Yet some were minded to know my judgment as to matters of discipline, and came to discourse with me about that point. Whatever has been the practice of others, or whatever is most prudent in itself I determine not. I think I dealt plainly from the very first, in showing my own judgment, and my purpose to act according to it, and a resolution not to be imposed upon. When the practice of some worthy ministers and churches has been cryed up to me, I have been free to say that my Master's copy is to be minded, and not the copy of my mates. Such a spirit was to be seen in sundry upon this account, and such a division appeared that I had thought of removing, having at that very time invitations to several places. But before I actually concluded to leave this people, I desired the town would come together, that I might have some discourse with them. I told them plainly upon what

terms I would serve them, and if I could not be received and accepted upon those terms I would not abide with them. It was then voted to accept of me as enjoying my own judgment, which was then expressed. I think there were six persons that did not vote, one of which was Mr. Robinson. Upon these terms and no other I concluded to abide. And the people concluded then to make over to me what they had designed to give to the first minister, in order to settlement. It being thus concluded, I let those opportunities go of settling elsewhere. I thought there was enough done to make way for peace.

But before many months were passed there came a man to me and told me some were uneasy about that matter, and desired to have an opportunity to have discourse with me, which I yielded to. And the time was appointed, but it proved foul weather; none came then.

The difference and dissatisfaction continuing, if not growing, (I believe growing, for the devil's bellows did not fail,) when I heard of the general meeting of the Elders to be held at Saybrook, I told some of them I thought it was wisdom to tarry until that was over. It may be, somewhat would be done there in which there might be union. As soon as I could I got a copy, and let them have it, which they took a time to read among themselves. And having read and considered it, all those that were members in full communion came to me and told me that their business was to tell me they were all suited, and desired to know of me whether I could be suited; to which I manifested my assent; saying they had little reason to think I should stand out from the whole country. There being now such a friendly agreement they invited me to take the pastoral charge.

At this meeting something was said about the understanding of the articles, to which I replied, if difficulty should be there, we must refer ourselves to the same power which drew them up, which was not objected against; but backed by one of them as a way proper. I reckoned here was a full agreement.

The next news I had was of their drawing many articles which they were resolved to stand for, and getting hands thereto; so that when the town began to move for my ordination, a considerable number held back. After a while I proposed the

issuing of difficulty by a council, and proposed that the town should choose one, the dissatisfied persons one, and I should choose one. This was agreed upon. The ministers were chosen and sent to the time appointed, &c. But before that time came, sundry persons fell in and desired there might be no council; so that there remained but four or five unquiet, so few that it was a small matter for a council to meet about. Therefore it was concluded to put by the council, and it was proposed that the same ministers should be impowered about the ordination, adding Mr. Ruggles of Guilford; and that the difficulty respecting those four or five men should be issued by them. I took it that this was agreed to. And after they and others who had pretended to be dissatisfied had taken time at the council, the result was this. I was called for and asked, whether in difficult and weighty cases I was willing the mind of the church should be known by some sign. I replied I never designed any other but to be tender in such cases, and should like to have the concurrence of the church. But it may be, that might be insisted on by some in trivial matters; whereto reply was made, "in things that I might judge or account best." This I duly assented to. This is the whole of what I was obligated to at that time, namely, that the mind of the church be known by some sign in things that I myself should judge to be weighty and difficult.

Now if there is any one instance can be given wherein I have swerved, either from the Articles at Saybrook, or from the settlement at my ordination, or from my own judgment, or from the word of God, I am ready to answer to it. N. CHAUNCY.

HIS DEATH.

On the occasion of his death two sermons were preached by the Rev. Jonathan Todd of East Guilford, of which the following is the titlepage:

Public Mourning at the death of godly and useful men; and solicitous inquiry after their God. Two SERMONS, preached at Durham, February 8, 1756, occasioned by the much lamented death of the venerable MR. NATHANIEL CHAUNCY, pastor of the church there, who departed this life on the first instant, in the seventy-fifth year of his life, and fifty-first of his Ministry, by JONATHAN TODD, A. M., pastor of the Church at East Guilford.

At the close of the first sermon, the preacher speaks in the following terms: "And now hath the Lord taken away your pastor, who hath been for a long time a *burning and a shining light in this candlestick;* whose death ought to be considered an awful frown of Heaven upon the whole land; particularly upon us in this part of the country; and more especially on this town. Upon which melancholy occasion, you will expect me to drop some *funeral tears* over my and your departed friend. Indeed, I should choose, if my place would allow, to sit amongst the silent mourners, that I might a little give place to the tears and grief of a wounded heart: But I know that the duty of my place that Providence has assigned me this day, requires, that, as far as I am able, I suppress my own passions, and bind down my passions, and pay to the memory of the deceased that tribute which is just, and set before you our loss. It is indeed unhappy that no abler genius appears in this desk, this day. But, my friends, the occasion will speak: And some feeble hints of those superior accomplishments, and shining virtues of the deceased, which were known to all among you, may help to affect your hearts with some great sense of this bereavement.

"He was conspicuously endowed with those natural powers, acquirements, and graces, which adorn the character of a venerable minister of Jesus Christ.

"He had a sound understanding, a quick and lively apprehension, and a tenacious memory. He had great fulness and clearness in his thoughts, and an uncommon capacity of distinguishing the differences of things. He was strong in reasoning, yet quick in invention. His thoughts were ready, and yet close and deep.

"He industriously attended to the improvement of his mind: And by much reading and careful observation had furnished his mind with a great deal of knowledge. His acquirements in valuable and useful learning were very considerable; especially in *things pertaining to the kingdom of God.* We may say of him that he was a scribe well instructed in the kingdom of Heaven.

"He was *apt to teach*, and peculiarly happy in imparting his thoughts to others. He had a natural ease and propriety of expression: could deliver his thoughts in a plain, familiar and

happy manner, upon almost any subject, in his preaching and conversation.

"His temper was cheerful, mixed with the grave. He had an agreeable integrity and openness of mind, mixed with goodness and candor. He was generous in his disposition, and much given to hospitality. He was a lover of good men, and a friend to mankind. He had a great generosity in his affection, and loved all whom he judged honest and sincere. He greatly disliked a spirit of jealousy and suspicion, of violence and wrath, of imperiousness and imposition among christians, as disagreeable to the genius of the Gospel, and one cause of the divisions and contentions that have in so great a measure destroyed the christian world.

"He was a diligent inquirer after truth; and would never suffer himself to be brought into bondage to the opinions of any party of men: And would take no doctrines of religion on trust from any man. *To the law and the testimony* was his recourse for the articles of his faith; and, *What saith the Scriptures?* his inquiry when he searched out the doctrines of truth. The Bible was his rule of faith.

"As to his religion, he seemed to be an *Israelite* indeed. An uncommon degree of piety and a deep habitual sense of God appeared in his mind. He manifested a great concern for the interests of godliness; and was zealous above the most in what related to vital and practical religion. He was steady and unmovable in what he apprehended to be agreeable to the mind of God delivered in the Bible, and judged to be of importance. He was an example to other christians in temperance, self-denial, gravity, benevolence, charity, and other christian virtues.

"And as a minister of the kingdom of Christ, he was a burning and a shining light. He was furnished above the most to the great and arduous work. He shone with a distinguished lustre and superior brightness among the stars or angels of the churches. He obtained the great esteem of the serious and the judicious in all other congregations, whenever he had a call at any time to plead the cause of Christ, and to preach his everlasting Gospel.

"His preaching was solid and judicious, the result of mature

thoughts. He did not satisfy himself with loose and unstudied composures, and unconnected discourses, that cost him nothing.

"The subjects of his discourses were the great things of God's law, and the gracious doctrines of the Gospel. His preaching was practical: he chiefly insisted upon the great principles, doctrines and duties of religion; which tended to promote the faith and holiness of his hearers, and not wasting his zeal in useless speculations.

"His manner was grave and serious, and upon awakening subjects very solemn, engaging the attention and affecting the hearts of his hearers. He appeared in the pulpit as the messenger of the Lord of Hosts, with a becoming warmth and zeal; as one that was in earnest to do his errand, and gain some souls for Christ, and advance the interests of His kingdom in the world. He was zealous of the honor of Christ, and affectionately desirous of the salvation of souls.

"He was excellent in prayer, a spirit of prayer and supplication seemed to be poured out upon him abundantly. How often has the devout eloquence that seemed to pour from his heart through his lips, like a mighty stream, overspread a whole assembly, and warmed the affections of the same! Many, I trust, still remember how their spirits have been raised by his lively prayers, and all their souls warmed with holy affections. He was especially remarkable for fulness of matter and pertinence of expression on special occasions.

"Thus a happy concurrence of ministerial gifts and christian graces eminently qualified him for usefulness in the pastoral office; the duties whereof he attended unto, with great prudence, diligence, and constancy, in his day in the world; and he was indeed a workman that needed not to be ashamed. This is the minister whose conversation and labors you have enjoyed for so many years, and whose praise is in the Gospel throughout all the churches; and who hath been a father to the younger ministers around him. But, alas! the Lord hath taken him away.

"And now let funeral tears run down; let us take up a lamentation, and weep over him, and cry, *My Father, my Father, the chariot of Israel, and the horsemen thereof.*

"How are we weakened! How much of our glory and strength is departed!

"This removal ought to be considered as an awful frown upon all our churches, to which he was in many ways a great blessing. But in a peculiar manner it ought to be laid at heart by this congregation. The crown is fallen from your head. The light that burned and shined among you is put out. You are now as sheep which have no shepherd. It is a day of perplexity and treading down by the Lord of Hosts in the valley of vision.

"All the neighboring churches mourn. *The ministers of the altar mourn: They weep between the porch and the altar.* 'Tis a loss to all that stand before the Lord, and minister in his name. God hath broken in upon us and taken away our father. I hope we may profitably consider it, and be excited to more earnestness and diligence in our work, lest our father being gone, and gathered to his fathers in peace, the Lord cut off in his fierce anger all the house of our Israel, and kindle a fire in our Zion that shall devour the foundations thereof.

"But especially, my friends of this congregation, are you called to gird yourselves and lament. For how hath the Lord covered this part of his Zion with a cloud in his anger. Your breach is great, like the sea. For, though you have enjoyed him to old age, yet his intellectual vigor continued, and his useful powers were not broken, till the house of clay in which he dwelt was taken down. You have reason to spread out your hands and cry, *Help*, Lord, for the Godly man ceaseth; and to be afraid what will be the sad fruits, and consequents of this bereavement. It certainly becomes you to humble yourselves under the hand of heaven; and to make diligent inquiry wherefore it is that the Lord is contending with you.

"You ought to inquire whether you have not provoked God to call home his Ambassador by your slighting his counsels and disregarding his faithful reproof. Did you, my friends, improve under the ministry of your deceased pastor? Did you suitably entertain his messages from the Lord of Hosts? It is a time to ask yourselves what benefit you got by his labors. What account you can give of your improving yourselves under all the sermons you heard from him.

"And you ought to awake to repentance, and seek the Lord of Hosts, lest this sore stroke be but the beginning of your sorrows.

I am afraid, my dear neighbors, what will follow this bereavement. It is a dark day in which God hath called away your pastor; a difficult time to spare our good men.

"Oh! then, *let your hearts cry unto the Lord: Let tears run down like a river day and night. Pour out your hearts like water before the face of the Lord. And cease not till the Lord look down, and behold from heaven the habitation of his holiness and his glory;* and there be the appearance of his zeal, compassion and mercy toward you, *till he return and renew your days as of old, and in wrath remember mercy. Keep not silence, and give the Lord no rest till he returns and repairs your breaches and comforts your waste places, and gives you another pastor according to his own heart, who shall feed you with knowledge and understanding.*

"But as the loss is peculiarly great to the bereaved children, and they are the most nearly touched by this dispensation of the Providence of God, it will be expected that there be some particular address to them.

"My dear friends,—We are sensible that the hand of God hath touched you. Your head, your guide, your father is no more. But if the pity of friends will contribute to your relief you have it. We condole: many are mourning with you.

"It is right you lay to heart this doing of the Lord, and humbly inquire wherefore it is that *he contendeth with you.* But then you are not to weep as those who *have no hope.* You are well satisfied that he was ready for the coming of his Lord, and ripe for heaven; and consequently that death hath been a happy and advantageous change to him; and that it is much better with him now than it ever was while he continued in life. And shall it not moderate your grief, to consider that though he is no more in this dark world yet he shines in the realms of joy and bliss? To remember that he has gone to *receive the promises*, that he was so firmly *persuaded of* whilst he was living, and *embraced*, and waited for all his days?

"You are also to remember, with thankfulness to God, in the midst of your mourning, how long your father was spared, and in a useful state. You enjoyed the advantage of his guidance and care to a considerable age of life. He was not cut off in the

midst of his days! God spun out the thread of his life, though it seemed to be frail, and supported his constitution, though it seemed to be weak, through a course of many years; has prolonged his life under great infirmities of nature, and continued to improve him in useful service in the world, when many others have been removed of shorter standing in life, and a firmer constitution. You are to consider, too, that it is God who hath now taken him away; who doeth all things well. *His work is perfect, his judgment is right.*

"And, oh! remember that the God of your father lives, and with him the *fatherless find mercy.* Call him your father, and let him be your God, and he will be your guide continually.

"And, to conclude, may a double portion of your father's spirit rest upon his children. May they all inherit their father's virtues and graces. May they be blessings in their generation in the world; and finally be before the *throne of God*, with their father and other good men, in the kingdom of glory."

REV. NATHANIEL CHAUNCY'S WORKS.

His efforts were directed to the careful preparation of his Sermons. I have many hundreds of them in my possession, written out in a clear, legible hand, and in all respects ready for the press. His printed works are:

I. A Sermon entitled, HONOURING GOD THE TRUE WAY TO HONOUR. A SERMON preached before the General Assembly of the COLONY of CONNECTICUT, at Hartford, May 14, 1719, the day for the Election of the Honourable the Governour, the Deputy Governour and the worship Assistants there. By Nathaniel Chauncy, A. M., pastor of the church in Durham. Published by order of authority. NEW LONDON: Printed and sold by TIMOTHY GREEN, 1719. I. Samuel, ii. 30. *Them that honor me I will honor.*

II. REGULAR SINGING DEFENDED, and proved to be the only TRUE WAY of SINGING the Songs of the Lord; By arguments both from reason and Scripture; which have been heard and approved of by the General Association at *Hartford, May* the 12th, 1727, with their recommendation of it to the PUBLIC. By Nath'l Chauncy, M. A. II. Cor. xiii. 8: *We can do no nothing against the truth.* John viii. 46: *And if I say the truth, why do ye not believe me?* New London: Printed and sold by T. Green, 1728.

To this Sermon the following recommendation was prefixed: At a General Association at Hartford, May 12, MDCCXXVII. This Association, having heard the Reverend Mr. Chauncy's Arguments for Regular Singing, do Approve of them, and Vote them to be printed; Recommending them to the publick, hoping they may be of usefulness. As Attest, *T. Woodbridge*, Moderator.

III. THE FAITHFUL SERVANT REWARDED. A Sermon Delivered at East Guilford, on the 7th of March, 1730, occasioned by the death of the Revd. Mr. John Hart, late pastor of the church of Christ there, who died on the 4th of March, in the 49th year of his age. By Nathaniel Chauncy, Pastor of the church in Durham. Published at the request, and at the charge of said Society of East Guilford. NEW LONDON, printed and sold by T. GREEN, 1732.

IV. THE FAITHFUL RULER DESCRIBED AND EXCITED, in a Sermon preached before the General Assembly of the COLONY of *Connecticut*, at Hartford, May 7, 1734, the day for the election of the Honourable the GOVERNOUR, the *Deputy Governour* and the Worshipful *Assistants* there. By Nathaniel Chauncy, A. M., pastor of the Church in Durham. II. Samuel, xxiii. 3: *The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God.* NEW LONDON, printed and sold by T. GREEN, printer to the Governor and Company, 1734.

Nathaniel Chauncy of Durham spelt his name with an *e* in the last syllable, which he probably adopted from his uncle Israel, who is believed to be the only son of President Chauncy who spelt the name in this way. There is at least one instance in which Ichabod Chauncy spelt his name in the same way. The *e* is useless, and the change was undesirable, but still it is sanctioned by the last Lord of Skirpenbeck, who, in his deed to the Earl of Westmoreland, now in the British Museum, spelt his name with an *e*.

THE WIFE OF NATHANIEL CHAUNCY.

He was married to SARAH JUDSON of Stratford, Oct. 12, 1708, by the Rev. Charles Chauncy of Stratfield, now Bridgeport. She was the daughter of Captain James Judson, who was the son of Joseph, who came from England with his father William Judson

when he was fifteen years of age, and with him resided four years in Concord, Mass., and afterwards resided with him in Stratford. The wife of Joseph Judson was Sarah Porter, daughter of John Porter of Windsor. The wife of James Judson was Rebecca Wells, daughter of Thomas Wells of Hartford.

Mrs. Chauncy was a woman of practical good sense, who managed her domestic affairs very skilfully, so that her husband could devote himself entirely to the duties of his profession. She was born Feb. 16, 1682, and died May 31, 1745.

THE CHILDREN OF REV. NATHANIEL AND SARAH JUDSON CHAUNCY.

I. ELIHU, who will be mentioned again.

II. SARAH, born Feb. 24, 1711. She married Deacon ISRAEL BURRIT of Durham, formerly of Stratford. They had three sons.

1. ISRAEL, a companionable, interesting man, who died a bachelor in Durham.

2. CHARLES, a soldier in the army of the Revolution.

3. WILLIAM reared a family of children somewhere in the northwestern part of Connecticut.

Deacon Burrit had a nephew named *Elihu*, probably after Col. Elihu Chauncy. This *Elihu* had a son, also named *Elihu*, who was the father of *Elihu Burrit*, the well known learned blacksmith of New Britain, Conn.

III. CATHARINE, born Sept. 22, 1714; was married to BENJAMIN STILLMAN of Wethersfield, Conn., 1732, died June 12, 1736, aged 21 years; left no issue.

IV. ABIGAIL, born Oct. 2, 1717, was married to Hon. JABEZ HAMLIN of Middletown, Conn., April 5, 1749. She died Nov. 3, 1768, in the 52d year of her age.

Hon. JABEZ HAMLIN was the son of John Hamlin and Mary the daughter of Rev. Nathaniel Collins of Middletown, Conn., and grandson of Giles Hamlin. He was born in Middletown, Conn., July 28, 1709. He graduated at Yale College in 1728; was appointed Colonel in the Militia; was Justice of the Quorum; Chief Judge of the County; Judge of Probate; Assistant in the Colonial Council; was Representative in the General Assembly for sixty-four sessions; was Speaker of the House; Member of

the Council of Safety during the Revolutionary war. He was Deacon of the First Congregational Church for many years. He died April 25, 1791, aged 82.

The children of Jabez Hamlin and his third wife, Abigail Chauncy, were,

1. JOHN, born Dec. 11, 1752; died Sept. 20, 1776, at Durham, where he is buried.

2. MARGARET, born June 22, 1756; died Aug., 1847, aged 91.

3. ABIGAIL, born May 4, 1758; died Sept. 10, 1759.

V. NATHANIEL, the second son of Rev. Nathaniel Chauncy, who will be mentioned again.

VI. ELNATHAN, third son of Rev. Nathaniel Chauncy, who will be mentioned again.

ELIHU CHAUNCY OF DURHAM.

ELIHU CHAUNCY, the eldest son of Rev. Nathaniel Chauncy of Durham, Connecticut, was born in Durham, March 24, 1810. He married MARY GRISWOLD, daughter of Samuel Griswold, Esq., of Killingworth, on Wednesday the 28th day of March, 1789. He died April 10, 1791, aged 81. Mrs. Mary Chauncy died March 1, A. D. 1801, aged 83 years.

He was a gentleman of a strong mind, of extensive reading, and of great influence in the State. He represented the town of Durham in the State Legislature, seventy-six sessions, which were then biennial. It has been stated, that he was elected, continuously, thirty-nine years, with the exception of the year when he was in the Northern Army. In the first portion of that period he was more generally chosen second representative, Colonel James Wadsworth, an older man, being chosen first. In the last portion, he was almost invariably chosen first representative, General James Wadsworth, a younger man, being chosen second.

He acted as the Colonel of a regiment in the French war, and was stationed on the Northern Frontier. And such was the confidence reposed in him, that he was always invited to sit with the officers of the regular army, in councils of war.

Besides acting as the Chief Justice of the County Court, he was, in the early part of the Revolutionary War, one of the Committee who sat for the trial of persons suspected of being

tories. He himself was suspected of favoring the tories, and as he would not take the "oath of fidelity," he resigned his place on that Committee. During the war he held no public office.

His influence was always exerted in favor of religion, good order, and good morals. It was said that if he and General James Wadsworth united in favor of any measure for the public good, it was sure to be carried out in the town.

Besides cultivating a farm and doing public business, he kept a store of goods, which he purchased in Boston. His mercantile business did not prove profitable.

He inherited the family mansion from his father, and conveyed it to his son, Charles Chauncy. It stood at the east end of the street leading from the "Green," where now stands a house owned by Asahel Strong, Esq. It was consumed by fire after it came into the possession of Charles Chauncy. Rev. Nathaniel Chauncy's first house stood nearly where Dr. Smith's house now stands.

THE CHILDREN OF ELIHU AND MARY CHAUNCY.

I. CHARLES, born Dec. 28, 1739; died Jan. 13, 1740.

II. CATHARINE, to be mentioned again.

III. SARAH, born Dec. 22, 1742; died August 15, 1744.

IV. SARAH, born May 8, 1745; married, first, LEMUEL GUERNSEY; second, SIMEON PARSONS; died March 19, 1823.

V. CHARLES, LL. D. of New Haven, born at Durham, May 30, 1747, old style; was King's Attorney for the State; Judge of the Superior Court; died April 28, 1823.

"He early manifested a vigorous and rapid intellect, and intense application to the objects of his pursuit. His native powers were such, that, without the advantages of a public education, he soon came forward to a commanding eminence in his profession. Having studied law, with James Abraham Hillhouse, Esq., he was admitted to the bar in November, 1768. In 1776, he was appointed Attorney for the State of Connecticut; and in 1789 was placed on the bench of the Superior Court. As an advocate and a Judge, he satisfied the public, that he possessed powers and attainments of no ordinary character. In 1793, he resigned his

seat on the bench, and retired from the business of the courts. From this time, he devoted himself, principally, to reading, superintending the education of his family, and giving lectures to a class of students at Law. In testimony of respect for his talents, his acquirements, and his public services, the honorary degree of Master of Arts was conferred on him by Yale College in 1777, and the degree of Doctor of Laws by Middlebury College, in 1811.

"His mind had not been roused to activity, merely by the pressure of business, or the calls of ambition. He was excited to unceasing exertion by an intense ardor which continued with him through life. His thirst for knowledge was unbounded. Few men have read so extensively; or with so deep an interest. Scarcely any department of literature, of history, of civil policy, or of theology escaped his attention. The rich furniture of his mind was manifest to all those who had the opportunity of hearing him converse. In legal science, his investigations were profound and original. He did not content himself with treasuring up a confused mass of forms and precedents. The practice of the law he delighted to reduce to the invariable principles of justice. The relations and connections of these, he traced in his lectures, with a kind of professional enthusiasm. This awakened the interest of his pupils; among whom are numbered some of our ablest advocates and statesmen. On political subjects, he had enlarged and liberal views. While he considered all rightful authority as proceeding from the people, he saw the necessity of checks and balances, to give stability to government.

"But that in which he felt his own highest interests and those of his fellow-men, to be involved, was religion. His intellectual endowments, which were of so high an order, he believed to be given by his Creator, for high and holy purposes; to be employed in obedience to the divine commands. He had long been directing his views, to that invisible state upon which he has now entered. But he did not consider his own unassisted understanding, as a sufficient guide, in preparing for the retributions of eternity. He sought for the light, which neither learning nor philosophy can bestow. He looked for a revelation from heaven, and he believed that he found this revelation, in the vol-

ume which claims to be a message from God. In so momentous a concern, he was not satisfied to rest upon the opinions of others. He examined the evidences of Christianity for himself. He consulted the records of antiquity. He weighed the cavils of unbelievers, with the arguments which are adduced, in support of the Scriptures. The result of his investigations was a settled conviction that the Bible is indeed the word of God.

"But he did not confine his attention to the outworks of Christianity. He was sensible that he was bound to inquire, not only whether God has made a revelation, but *what* he has revealed. Though he had read, extensively, the works of able theologians, he was not disposed to call any man master. The tenets which he believed to be of the greatest importance, and the most clearly supported by scripture, were those in which the great body of protestant churches are nearly agreed. Nor did he think it sufficient, to hold a system of speculative opinions merely. He knew that religion was intended, not only to enlighten the understanding but to influence the heart, and appear in the life. He early made a public profession of his faith, and as he advanced in years the effect of religious considerations, on his feelings, appeared to be more and more happy; inspiring him with grateful recollections of the past, and serene anticipations of the future. After he had reviewed, in his last sickness, with deep emotion, the kindness of providence to himself and his family, the slumber of death came upon him gradually and gently, like the repose of the night upon him who has faithfully performed and finished the labors of the day."—PRESIDENT DAY, 1823.

His wife was ABIGAIL DARLING, daughter of Thomas and Abigail Darling of New Haven. She was born November 9, 1746; died December 24, 1818. The present writer remembers this excellent woman, and wife and mother, as a bright example of christian excellence in all the relations of life.

THE CHILDREN OF CHARLES AND ABIGAIL CHAUNCY OF NEW HAVEN.

I. CHARLES, to be mentioned again.

II. ELIHU, to be mentioned again.

III. SARAH, the eldest daughter, was born Dec. 2, 1780; married, December, 1814, to WILLIAM WALTON WOOLSEY; died Feb

8, 1856. In early life she enjoyed the advantages of high intellectual and moral culture in her father's family, in the circle of her friends, and in the church of Christ. And she became distinguished for intellectual and moral excellence, whether contemplated as a daughter, or a sister, or a wife, or the mother of her husband's children by a former wife. She manifested the same good sense, the same high breeding, the same gentleness, the same conscientious regard to duty for which her brothers were distinguished.

WILLIAM WALTON WOOLSEY, the husband of Sarah Chauncy, an eminent merchant of New York, was born at Dosoris, Long Island, 1760, and married in his first nuptials to ELIZABETH, sister of the late President Dwight, and mother of President Woolsey. Two years after the death of his first wife he married Miss Chauncy, in 1815, and lived with her in the greatest harmony and domestic happiness until his death in September, 1839. She had no children, but she formed the centre of a happy household, and was a true mother to the children of a previous marriage. Mr. Woolsey was one of the wisest and most upright merchants of his time. For a number of years he acted, (gratuitously,) as Treasurer of the American Bible Society, and was connected with a number of other important institutions.

IV. ABIGAIL, the second daughter of Charles and Abigail Chauncy of New Haven, was born June 27, 1785; died June 11, 1814.

V. NATHANIEL, to be mentioned again.

CHARLES CHAUNCY OF PHILADELPHIA.

CHARLES CHAUNCY, LL. D., the eldest son of Charles Chauncy and Abigail Chauncy of New Haven, was born in New Haven, August 17, 1777. He died August 30, 1849.

"Mr. Chauncy was graduated at Yale College in 1792, at the very remarkably early age of 15; it is believed that no other person, or not more than one at least, ever received the honors of the College at so early a time of life. He then spent five years with his father in the study of law. At the close of this period he delivered an oration, of which the following is the title-page: 'An Oration delivered before the Society of the P. B. K.;

at their Anniversary Meeting in the City of New Haven, on the Evening preceding Commencement, Anno Domini 1797. By CHARLES CHAUNCY, Jun. On the Hypothetical Perfectibility of our Race. Published at the request of the Society. Printed by T. & J. Green, New Haven.'

"After his long apprenticeship he removed to Philadelphia, at the advice of his father's friend, Chief Justice Ellsworth, to try his fortunes at that bar. Here his initiation was full of perplexity and disappointment. He found that no account would be made of his long study in Connecticut. He had hoped to enter the office of Mr. Edward Tilghman, a very eminent lawyer, but ascertained that he took no scholars. He placed himself under a distinguished Quaker lawyer, but to his great consternation his master committed forgery in a few months and left the State. At length, being admitted to the New Jersey bar, and in that way finding an earlier access than would otherwise have been allowed to the Philadelphia bar, he entered in 1798 upon the profession to which he devoted the energies of his life, and in which he rose in due course of time to the highest rank. A few years since he appeared in court for the last time, and two years ago he gave up chamber counsel, as far as was in his power.

"Mr. Chauncy's success as a lawyer was dependent on an unshaken conviction of his probity—with regard to which, opinion has probably been entirely unanimous—on untiring diligence and devotion to the interests of his clients, on comprehensive knowledge of the law, and on admirable judgment. Something too must be attributed to his great courtesy and perpetual serenity of temper, which threw a charm around him also in private life. The writer of this sketch, having studied in his office nearly thirty years since, and having often met him in later years, does not recollect an instance where his evenness of temper was disturbed, or where he departed from the highest standard of gentlemanly intercourse. He was a gentleman indeed, because his courtesy was based on principle and kindness. He might in truth be considered a model to the members of the gentlemanly profession to which he belonged; and owing to his traits of character probably had more of the regard and affection of the bar than fell to others who were his compeers.

"Mr. Chauncy's political principles placed him among the old federal party, and to these principles he adhered through life, without, however, animosity or asperity. He early formed a purpose from which he never swerved, not to enter into political life; nor did he ever consent to belong to any public deliberative body, except the convention for altering the constitution of Pennsylvania, of which he allowed himself to be chosen a member, in the hope of preserving the former tenure of the judicial office.

"Of Mr. Chauncy's intellectual qualities it is sufficient to say that without that brilliancy of mind which gives birth to high efforts of eloquence, he had a strong comprehensive mind, in which all the powers were in the right proportion, and where a sound practical judgment presided. To some of his qualities of heart we have already had occasion to refer. We will add here that his kindness of character was put to the proof by numberless professional acts; that his domestic traits—if to these we may allude—secured to him the highest degree of affection; and that his courtesy was such that he never gave provocation to others. While his manners were conciliating to all, the person who had rendered himself unworthy of confidence was made to feel that there was a distance within which he could not approach.

"Mr. Chauncy was on a footing of friendly acquaintance with most of the eminent lawyers, and many of the statesmen of the day; and although he lived somewhat retired, his house was ever the abode of elegant hospitality. His success in his profession gave him the means of gratifying every reasonable desire, and a course of worldly prosperity and honor might have closed his mind, as it usually does, to man's destiny hereafter. But here a merciful but severe Providence interposed; and by successive afflictions—cutting off his lovely wife, the daughter of Col. Chester of Wethersfield, Conn., in 1821, and his only son, Charles, who was graduated at Yale College in 1828, and was preparing for the legal profession; and finally, not long after, a daughter, to whom he was tenderly attached—weaned him from exclusive devotion to this world, and prepared him for the impressions of religion. He was, for a number of years before his

death, a communicant in the Presbyterian church; and seemed to be influenced in his daily life by the truths and precepts of the gospel. Though his painless and sudden death by congestion of the brain took away from him the power of manifesting his faith in his last moments, yet he is believed to have been habitually mindful of the end of life and prepared for its arrival."—PRESIDENT WOOLSEY, 1849.

GRANVILLE, Mass., Sept. 30, 1856.

PROF. FOWLER,

Dear Friend and Brother—

I cheerfully comply with your request to give you some reminiscences of my estimable friend and classmate, Charles Chauncy, Esq., late of Philadelphia.

Our acquaintance commenced at Yale College in the year 1788, with the commencement of our college life. I shall doubtless fail of giving you an adequate view of his virtues. Great amiability marked his whole course, and, although he was the youngest in the class, I must mention, as a test of his scholarship, that he was selected as a member of the P. B. K. Society, where only one third, according to talent and proficiency, are admissible as members. At his graduation, when one half only of the class received appointments, Chauncy was selected as one of the Greek Dialogists. After separating at College, and the lapse of more than twenty years, I was an invited guest at his table, in Philadelphia, where I found he had gained a high standing as a Counsellor at the Bar, in that city. In his time there were at the Bar, as his coevals, such men as Horace Binney, John and Thomas Sargeant, and others who adorned their profession. With such men, the rank of Mr. Chauncy was equal and preëminent. In him there was a blending of all excellences—a delicate sense of honor in his profession—a high and gentlemanly bearing—amiable and winning manners—unblemished integrity—bright and exemplary morality and virtue.

A Rev. and estimable brother, in a Sermon addressed to the Legal Profession, quotes and affirms what may with truth and singular appropriateness be written as an epitaph on his tombstone: "When the ear heard me, then it blessed me, and when

the eye saw me, it gave witness to me. Because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy. I put on righteousness and it clothed me; my judgment was a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a Father to the poor, and the cause which I knew not, I searched out."

I may add, in the language of Shakspeare:

* * * "Take him for all in all,
You scarce will look upon his like again."

The following letter, from his own hand, is a brief specimen of his Autobiography:

"I was born at New Haven, Con., on the 17th day of August, A. D. 1777, and am the eldest son of Charles and Abigail Chauncy. My preparation for College was made in New Haven, at the Grammar School, under the care of Col. Jared Mansfield, afterwards a Professor at West Point, and a very distinguished Classical and Mathematical scholar. I was examined for admission to Yale College in 1787," [aged ten years and one month] "and admitted, but my father thinking that I was too young to profit by studies in College, kept me back till the following year, when I joined the Freshman class. I received the degree of Bachelor of Arts in September, 1792, after having spent four years in great harmony with my classmates.

"I commenced the study of law in my father's office, in the year 1793, and in 1795 offered myself for examination for admission to the Bar. My examiners recommended that I should be admitted when I should attain the lawful age; and the Court made an order to that effect. I was afterwards admitted to the Bar. In 1798 I removed to Philadelphia, and attended in an office to become acquainted with the local law and practice of Pennsylvania. In 1798 and 1799 I was admitted to the Courts in Pennsylvania, in which I continued to practice for nearly forty years, my practice being confined, almost wholly, to the Courts in Philadelphia.

"I have never held civil offices except in two instances. I was a member of the Common Council in the city, in early life,

for one or two years. And I was a member of the Convention for revising the Constitution of Pennsylvania, which sat in 1837 and 1838.

"I was married in 1808 to Hannah Chester, daughter of Col. John Chester of Wethersfield, with whom I lived most happily until 1821, when it pleased God to remove her from me. We had three sons and three daughters. Two sons died in infancy, and my only remaining son and one daughter, after arriving at full age. I have two daughters still surviving.

"I have had some connection with charitable and other Societies, but, from my great devotion to professional business, I was an unprofitable member.

"I had in the early part of my life an intimacy with some of the most prominent statesmen in the land, and a full opportunity of knowing their sentiments and views, in relation to the great interests of the country. I was a *Federalist*, avowedly, of the school of Washington, Jay, and Hamilton and Ellsworth, and I have never belonged to any other school. I have never seen cause to doubt the ability or the integrity of the great men who laid the foundations of this Republic; and who, with their compeers and their followers in the administration of the government, labored faithfully for the establishment of principles calculated to secure and perpetuate the honor and prosperity of the country, and the best interests of the people.

"I have been a professor of religion a number of years, in connection with the Presbyterian church.

"*The sum is this*—I have had a long life of study, labor and enjoyment, by the mercy of God. With quite an average portion of health—with reasonable competency—and surrounded by many domestic and social blessings, I have worked with cheerfulness and assiduity, desirous of being useful to my fellow-men, in an honorable calling, and of acquiring for myself a good name, which should add something to the credit of my profession."

Rev. Cortland Van Rensselaer, in a letter dated Philadelphia, February 22, 1851, says, respecting his last days:

"Mr. Chauncy had enjoyed in the early part of the season his usual health, but various incidents, from time to time, excited the anxiety of his friends. The first serious alarm occurred about

the 20th of August, 1850, when he was at market, where he had gone, as his custom was, quite early in the morning. While there he was prostrated, by what was considered by many a slight attack of paralysis. On being carried home he was rallied, and appeared as well as usual. He was able to go down to Philadelphia, and transact his business and return. This was Wednesday. A stranger would not have known that he had been unwell. On Monday night following, I saw him for the *last time.* He was cheerful as ever, and bore no decided marks of disease. On Tuesday, however, he appeared unwell, and inclined to sleep more than was natural. On Wednesday, the physicians considered him alarmingly ill, his system being threatened with a general congestion. He was aroused from sleep with great effort, but for the time being had possession of his faculties. He gradually, however, sank into a comatose state, and on Thursday, at 2 P. M., gently breathed his last without a struggle. Thus passed from earth to Heaven as *sweet and noble a spirit* as God ever adorned with his triumphant grace."

I can obtain nothing further respecting my much-loved classmate, Charles Chauncy.

Yours, truly, TIMOTHY MATHER COOLEY.

[From the Evening Bulletin, Philadelphia.]

United States District Court, Friday, Aug. 31, 1849. Before the Hon. John K. Kane. Immediately after the opening of the Court, Charles Wheeler, Esq., announced, in brief and appropriate terms, the death of Charles Chauncy, Esq., and moved that the Court adjourn, as a mark of respect to his memory.

Judge Kane, with much emotion, said, "I do not think that I ever received a more painful shock, than when I entered the Court this morning, and it was announced to me that Mr. Chauncy was deceased. I have known him from my earliest boyhood, and have borne for him a love and reverence of the most devoted character. He was an admirable lawyer, a most honorable gentleman, the kindest and most constant friend, and a philanthropist, whose hand was never closed to distress. I do not believe that Mr. Chauncy ever had an enemy, and he had the largest and warmest circle of friends. I have never known him spoken of

but with respect, and there is no survivor whose death will make so broad and painful an impression upon this community, as the death of Charles Chauncy. The Court, in accordance with the motion, will adjourn."

The Court then adjourned.

[From an Introductory Address, before the Law Academy of Philadelphia, by WILLIAM A. PORTER, Vice Provost, August 19, 1849.]

"A question of some interest presents itself at this point. Can a lawyer, in every case, act honestly and conscientiously? Must not one side be right and the other wrong, and are not the chances abundantly in favor of his knowing when he is in the wrong? The late Judge Hopkinson, in the place I now occupy, more than twenty years ago presented an answer to this question. The conclusion to which he arrived may be reached by a somewhat different process. The nature of the cases litigated in courts of justice is not generally apprehended. I do not speak of those instances, in which time for the payment of money is desired by the defendant, where judgment is taken by default, and the legal proceedings are matter of form, nor of those which result from inexperience and error, commonly atoned for in so ample a manner as to prevent their recurrence, with the same practitioner. I refer to cases usually tried in court, in the vast majority of which, the soundest understanding might be challenged to pronounce a judgment satisfactory even to itself. To illustrate this by practical examples would be to cite an entire trial-list. To those familiar with the proceedings of courts the remark will commend itself. With all the evidence before him, it is sufficiently hard for any man, as those who have served as jurymen can attest, to ascertain the truth. How shall he, when he cannot by any art know more than that which bears on one side? When the advocate comes to the trial of the cause, what is he to do? To state his client's position with clearness; to marshal the facts, which support it, in the most effective order; to elicit the truth from an opposing witness, or to disconcert an unfair one; to ascertain the relative weight of conflicting statements; to present the proper inferences from the entire testimony; to apply to the solution of the facts, the established princi-

ples of law. Were that not a most fastidious morality, which should proscribe such an employment?

"Is this a sketch from real life, or the product of the imagination? Do you tell us that such ideas find any realization in the actual practice of the profession? Are the duties, which the position of an advocate imposes, ever thus discharged, or the rights which it confers ever thus exercised? What is this but a stale reflection on human nature? What duties are ever perfectly discharged, or rights properly exercised? Are not all our tastes and appetites abused? Is not every privilege, personal, social and political, at one time or other abused? Is not every faculty, physical, moral and intellectual, with which nature has endowed us, at one time or other misemployed? In the case of the lawyer, observe how vastly superior to that of most others is his opportunity to do wrong—yet how many breaches of faith are heard of! Observe also how generally his worst errors are on the side of duty. What is personal friendship, or political connection, or the social position of a witness, when he shows himself prejudiced or unwilling? Doubtless disaster is thus frequently brought on the cause, but what other principal has reason to complain of his agent doing too much?

"The ground on which an opposite view of the legal character rests is unsolid. The true question is, whether an eminently successful lawyer may be a purely just man. If this be established, I am not aware that what any other man may choose to do, and, in order to relieve himself, lay to the charge of his profession, would affect the logical accuracy of the statement. Is it so or is it not? Where shall we look for the proof of it? Unhappily, gentlemen, the seal of death hath within a few days been set to a fact, which, more than all the power of words, attests the truth of the proposition. I do not desire to trench on the prerogative of his contemporaries, nor to anticipate the voice of the religious teacher, but it would be unseemly at such a time, on such a subject, and in the midst of many who enjoyed his friendship and instruction, to omit to declare how large a debt the profession of the law owes to Chauncy and his associates, for the character for integrity with which they impressed it. He assisted to bind together the ideas, "lawyer" and "honest

man," in a union which, we may hope, shall long remain unbroken. His life, while it convinced the understanding, like the result of the clearest problem, did more than that; it shot the truth into the heart of both lawyer and layman, that the highest professional elevation, so far from requiring the sacrifice of moral principle, may repose on it with additional dignity. He did more; he practically showed that the same man may discharge the severest professional duties, with the most scrupulous exactness, and at the same time do much in diffusing about him the charities of life, in consoling misfortune, alleviating distress, and reducing the sum of human misery. To secure so large a business, to attract the merchant, the shipper, the owner of real estate, the mechanic, the day laborer, the trustee, and the executor, and to convince them, by experience, that they could obtain no more valuable services elsewhere, required distinguished ability; natural evenness of temper and cordiality of manner were useful in facilitating business intercourse, but what proportion would remain of that vast structure which he has reared for our contemplation, if we were obliged to make deductions for infidelity to engagements, inconstancy in friendship or general absence of virtue. I indulge in no unnecessary encomium. I merely adduce a witness. The fame of Chauncy is safe where it now rests; in the results of his active benevolence; in the principles he assisted to establish; in the memory of the friends whom he counselled; in the hands of those numerous students of the law who received from him their first instruction in the science, and have since attained important positions in society. The youthful artist will seldom study without profit the great picture which his life presents."

Remarks to the Bar by Hon. Horace Binney.

"A very large meeting of the members of the Bar of the City and County of Philadelphia was held, at 12 o'clock, on Friday, 31st August, 1849, in the room of the Circuit Court of the United States.

"On motion of Charles Gibbons, Esq., the Hon. Robert C. Grier was called to the chair, and the Hon. George M. Dallas appointed Secretary.

"Whereupon, on motion of F. W. Hubbell, the following resolutions were unanimously adopted, viz.:

"Resolved, That we have heard, with sincere sorrow, of the decease of our professional brother, CHARLES CHAUNCY, Esq., a gentleman who held the highest rank in his profession, and who has left upon our hearts and memories the recollection of an accomplished lawyer, of an eloquent advocate, and of a pure and upright man.

"Resolved, That we will, each of us, in testimony of our veneration for the deceased, wear a badge of mourning during thirty days.

"Resolved, That a Committee of five of our number, to be named by the Chairman, shall communicate to the family of the deceased our deep sympathy with them in their bereavement.

"After the Resolutions were presented, MR. BINNEY rose, and addressed the Chair as follows:

"When I entered this Court room, to join with my brethren of the Bar in the testimonial they are about to offer, I felt doubtful whether I could trust myself to say anything upon the subject. The sudden death of a friend and cotemporary of the same profession is not without a disturbing effect upon even young men; how much more disturbing must it be to the mind and emotions of one who has suddenly lost an intimate personal friend, and professional cotemporary of more than half a century. I doubted, therefore, whether it would not be best for me to let others express the sentiments which the bereavement excites in the whole Bar, and to let my presence and my known relations to the party be the sufficient expression of my sympathy and perfect concurrence in the strongest declaration of respect and grief which the Bar should think fit to record. But I find it expected of me, as the individual among those present who has longest known and has the most intimately been connected with Mr. Chauncy, to say something of his professional and personal character; and I yield to the expectation, even at the hazard of saying what others may wish had remained unsaid. If this shall happen, I must beg of the Bar to attribute it to the cause I have referred to.

"To some who are present, the early history of Mr. Chauncy

may not be as familiarly known as his character and position during later years, and I will, therefore, briefly refer to it.

"Mr. Chauncy was a native of the State of Connecticut, and was descended from a line of most respectable ancestors, originally from England. His father, Judge Chauncy, of New Haven, whom I had the pleasure to know, was distinguished for his professional learning and high personal integrity, and was held in great respect to the end of his life.* One of his remote ancestors, lineally, I believe, though I am not certain of this, was the Reverend Charles Chauncy,† the second President of Harvard College, Cambridge.‡ It was a great pleasure to me several years since, to refer my friend, Mr. Chauncy, to a Treatise upon "THE BENEVOLENCE OF THE DEITY,"§ written by a descendant of this ancestor, and of the same name; a work which ably reconciles all the moral disorders, apparent in the world, with this essential attribute of the Creator, and which manifests the writer's deep reverence for a characteristic so habitually exhibited in the life and manners of my friend.

"He was a graduate of Yale College at quite an early age,‖ and was educated for the law and admitted to the Bar of New Haven, in 1798, at which time he could not, I think, have been twenty-one. His removal to this city was determined, by the advice of Chief Justice Ellsworth. The selection of the Bar with which Mr. Chauncy should become connected for life was referred, for his opinion, to this eminent man, an old friend of the family, and then Chief Justice of the Supreme Court of the United States; and, without hesitation, he advised Mr. Chauncy to come to Philadelphia. Mr. Chauncy's unnecessary modesty suggested the apprehension that the many men of distinction then at this Bar made his success at it improbable; but Mr. Ellsworth's reply was, that this was the ground of his recommendation. He said it was true that the Bar of Philadelphia

* Charles Chauncy of Harvard College was father of Rev. Nathaniel Chauncy of Hatfield, Mass., who was father of Rev. Nathaniel Chauncy of Durham, Conn., father of Col. Elihu Chauncy of the same place, father of Charles Chauncy of New Haven, Conn., father of Charles of Philadelphia.

† The name was formerly so written. ‡ 1654.

§ The author of this Treatise was Dr. Charles Chauncy, long a distinguished clergyman of Boston, son of Charles, son of Isaac, oldest son of the President.

‖ Fifteen.

was at that time the strongest Bar in the country; but that from this circumstance it would supply the best models, and demand the more study and effort on his part, and that his education and intelligence required nothing but these to carry him to the position he would desire to attain at it.

"The advice was highly judicious, and was fortunately adopted. The Bar in this city was certainly at that time a very strong one, and it was natural that it should be so, Philadelphia being then the chief city in the Union, and the seat of the Supreme Court of the United States. The men most distinguished at it were Mr. Lewis, the senior of the Bar, Mr. Ingersoll, the two Tilghmans, Mr. Rawle, Mr. Dallas, Mr. Du Ponceau, and Mr. M. Levy,—men of high reputation for learning and great professional talents, and, as a body, exhibiting the finest examples of professional and private honor. It is, indeed, unworthy of any educated young man of talents to select a field for his professional career, for the mere reason that it is at the time unoccupied by men distinguished in their profession, and who may, for some time, hold their position to his exclusion. Such men are the best masters for those who are able and willing to be taught; and the men I have named were remarkable for encouraging every young man who aspired to a place by their side. For both their example and their kindness, I honored them while they lived, and shall continue to honor their memory while I live myself.

"After a few months' attendance in a lawyer's office in this city, to acquaint himself with the local practice, Mr. Chauncy applied, as an Attorney of the Courts in Connecticut, for admission, by comity, as an Attorney of the Common Pleas in this County. But that principle was not then settled; and the President of the Court, the Honorable John D. Coxe, a very learned and excellent Judge, but generally inclined to strict construction, doubted the Court's authority, and deferred an answer to the motion, in such a way as to discourage the applicant. It was an anxious position for Mr. Chauncy, as it seemed to present the alternative of renouncing the Bar of Pennsylvania, or of undergoing a second apprenticeship to the law; but he had the good fortune to have a warm friend as well as an astute one,—and

what young man of merit at the Bar had not—in the late Edward Tilghman; and upon his advice, founded either on a more liberal rule in the Common Pleas of Chester, or on the less precise mind of its President, to apply for admission, upon the ground of comity, to the Court of that County. The application was successful, and his admission as an Attorney of the Common Pleas of Chester County was the title upon which he was admitted to this Bar in January, 1799.

"It was at this time, a moment of much interest on his account to his young friends, that I became acquainted with Mr. Chauncy; and from that day, for now more than fifty years, we have stood side by side in the most intimate relations, personal and professional, until death has separated us. I knew him well enough, consequently, to describe him as he was, if I were sufficiently calm and self-possessed to do it. I hope I shall not be thought to exceed or to fall short, in the brief remarks I have to make in regard to such of his qualities as had a particular relation to the Bar.

"One of the resolutions which are submitted for your adoption, very expressively describes Mr. Chauncy as having left the recollections of his character upon our hearts, as well as upon our memories; and it is most true. His moral and his intellectual qualities have made their separate as well as united impression upon us, and I will say a brief word in regard to each.

"His good education in the law, together with his sound judgment, regular industry, true fidelity, and inviting amenity of manners, soon removed from before him the impediments which generally retard the advancement of the young members of a crowded Bar. In a rather unusually short time his connections with merchants and traders in the city were formed for the collection of debts, and for the first transactions of business; and his facility and accuracy brought him enough to sustain him in his preparation for higher concerns. He was a student at all times, even when in most active practice; and he continued all his professional life to be so, and to read up to the latest developments of the science, until he left the Bar. And he did this, not more from his love of the law, than from his conviction that he was thus performing to his clients the duty of an honest lawyer,

which was his aim and also his achievement, if it ever was of any man. He consequently became a lawyer, both well grounded and thoroughly instructed, and competent to the accurate investigation and skilful discussion of the whole variety of subjects and questions which arose at the Bar, whatever was their abstruseness or complexity. The powers of his mind were distinguished for their strength and massiveness, perhaps more than for their subtlety; but he never failed to discern and to enforce all that was of practical value to his causes, and to meet, with the utmost directness and effect possible, whatever the subtlest intellect might suggest to the disadvantage of his argument.

"In his addresses to the Court, nothing could be more direct, perspicuous, and logical. He said nothing for the mere pleasure of speaking; and was generally, therefore, distinguished by a brevity, which left the attention of the Bench as wide awake at the end as it was at the beginning. The cast of his mind was judicial rather than speculative; and if he had accepted a seat on the Bench, he would undoubtedly have left the reputation of an able and learned judge, and, I need not say, an example for universal imitation of patient attention and research, of great conscientiousness, and of most perfect urbanity of manners. He was offered a high judicial station in this State, at least* once to my knowledge; but he thought that a sphere of less public duty was the best for him, especially as it would draw him less from the domestic and social duties, for which he had a special election and preference, to the benefit and comfort of almost as many as knew him.

"In his addresses to juries, Mr. Chauncy displayed, in a remarkable degree, the by no means universal faculty of speaking at all times to their perfect apprehension; and after he had become well known, his remarks had the inappreciable advantage of being received under all circumstances as the views of a man whose rectitude of mind made it impossible for him to trifle with the understandings, or to tamper with the prejudices of his hearers. No one ever knew him,—I may say this with confidence, for I was with him or against him in his causes as much as any

* A nomination to a seat on the bench of the Supreme Court was twice offered to him.—N. C.

other member of the Bar,—no one ever knew him attempt to snatch an advantage for his client by artifice, or to gain his cause by pressing an accidental error of his adversary in the manner of presenting the opposite side. He was a model of honor, truth, and candor, in his whole professional career. If, in the opinion of anybody, he could have fallen short in any case by the nature of his qualities,—I never knew him to fail from such a cause,—it would have been a case in which the excitement of the hour might have demanded a sharp or bitter philippic against an act of oppression or gross injustice. He felt as much as any man, and expressed, in his own way, his indignation at such wrongs. They were the most remote of all from his toleration. But he had never studied the vocabulary of barbed and stinging words; and his judgment as well as his temper induced him to reprove such transgressions with the plainness and moderation that were habitual with him in all things, and which, perhaps, after all, was the best way of dealing with them, both for his client and for the interests of justice. It is better in such cases to fall short than to exceed. I am not able, from my own experience, to say that an advocate derives any advantage from the faculty of giving pain. Mr. Chauncy never gave it in his life, even by accident, without appearing to feel more than he gave.

"I must, therefore, represent him as a most successful advocate, as well as a sound, well-read, judicious, and most upright lawyer; and his well-balanced and well-applied powers, both intellectual and moral, had the force and effect to establish him in the profession, after such a lapse of time only, as, in comparison with his longer life, may be called short. His venerable father had the happiness to see his success accomplished, before he was called away. The example is of the greatest possible benefit to the younger members of the Bar; for it is an example of the perfect professional success of a man of great modesty and gentleness, advanced to the top of his profession by a sound and judicious mind, by regular industry, by unsullied purity of morals, and by unaffectedly gracious and obliging manners. It is a cause of poignant regret to me that his son did not survive him, to bear his name, and to enjoy and transmit the advantages of such a descent.

"What I have thus said of Mr. Chauncy's intellectual and professional merits, every one who hears me knows to be true, without the least color or exaggeration. I have permitted myself, in the very limited range that is allowed upon these occasions, to express such thoughts only and in such language as are due to a man whose merits are too great to require, and my own sense of them too fixed and sincere to admit of, anything but the unadorned truth. He will live long in our memories, for the intellectual and professional qualities I have imperfectly described.

"The impression he has left upon our hearts I must speak of with even more brevity. He was conspicuous through life in all relations, at the Bar, and everywhere else, for his good will to everybody. Many men, it is to be hoped, resemble him in the principle and sentiment, without being so happy in the manifestation of it. But I think he was distinguished from all the men I have known by an habitual and unaffected expression of benevolence. It seemed to be a necessity of his nature that he should not only feel, but also show it, and show it to all and in every way, by his looks, words, and acts. The gentle and gracious smile, the cordial grasp of the hand, the placid attention to all applicants for advice or sympathy, a serene and equal tenor upon all occasions, and active service wherever it could minister either relief or comfort;—these were his characteristics, which all hearts acknowledge; in which, I think, I have never known him equalled, and certainly have never known him surpassed. They also constituted his happiness; for they proceeded from principles of belief, and motives of action, that were ever reproducing in himself the pleasure and the comfort that he was imparting to others, and which secured to him the universal regard and respect of his fellow-citizens. I need not say how highly I estimate my own good fortune, in having lived for more than half a century in the light of this most genial temper.

"Such as I have described him he continued to be to the last day of his life. My last interview with him, at Burlington, when I was preparing for a short absence from the city, has left an unfading impression upon me, not only by its conformity in kind expressions to all that had gone before, but by the words

of his 'farewell,' never to be forgotten by me, and which now seem to have been prophetic. But I cannot trust myself to expand the theme. His memory deserves more than I have been able to utter with composure; others will say more, and say it better, but it is impossible for any one to have felt for this excellent man a more sincere respect, or a truer warmth of affection."

From the Rev. Dr. BOARDMAN's Sermon, *The Importance of Religion to the Legal Profession*:—

"Such an example of the theme on which we have been meditating, has been before the eyes of the Philadelphia Bar for the last half century. Amidst the tears of the profession and the regrets of this whole community, death has lately set his irreversible seal upon it. The incorruptible virtue, the radiant example, the untarnished fame, of CHARLES CHAUNCY, have become part of the moral treasure of his country. It is not for me to pronounce his eulogy: that can be done only by one of his peers. But where providence and grace conspire to form a character of so much excellence, it is due no less to the munificent Being who made him what he was, than to the profession he adorned, that some of his moral qualities should be held up, even though in a transient and imperfect way, to the study and imitation of his junior brethren. More than this I shall not attempt to do. I leave it for others to sketch his intellectual attributes and his legal acquirements: my office is to speak of him, and that briefly, as a *Christian*.

"The prime quality in Mr. Chauncy's character was his integrity. This is as much associated with his name, wherever he was known, as justice is with that of Aristides. It is impossible to speak of him without thinking of it; as it was impossible to converse with him without feeling that you had to do with a man of inflexible probity. If there are men who are honest from policy or interest—who are honest in great matters but lax in small matters—whose perceptions of right and wrong are quick and accurate on questions affecting other people's affairs, but misty and obtuse where self is concerned—he was not one of them. He was upright on principle, and from preference. The love of truth and right was part of his being. He could not

have been divested of it without destroying his identity. He carried it, therefore, into every relation and circumstance of life. It controlled his most trivial pecuniary transactions; it presided over every scene of social enjoyment, even those in which he gave full play to his refined and ardent affections; it breathed through every sentence he uttered at the bar, whether in one of those luminous and eloquent arguments with which he often captivated the court and jury, or in those incidental passages between opposing counsel—the by-play of a trial—in which truthful men sometimes exceed the limits of sober verity. His clients knew that the advice he gave them was given in all sincerity and was designed for their good, however counter it might be to their wishes. The bench and the jury knew that they were listening to a man who was a stranger to deception and finesse—a man who, though liable, like all other men, to err, could not act a part—who, when he spoke, uttered his real convictions, and believed what he was trying to make them believe. There have been lawyers whose professional has been as distinct from their personal character, as the wig and gown of an English barrister from the barrister himself; and courts and juries have instinctively, when they rose to speak, recognized their two-fold nature. But they never mistook Mr. Chauncy for one of this hybrid race. In him the union between the advocate and the man was not, as in the other case, a mere mechanical conjunction, like that which held together the different parts of Nebuchadnezzar's image, but a chemical combination—an intermixture of the elements of the one with the elements of the other. His speeches, therefore, carried with them all the weight of personal conviction—and that, in the case of a man so eminent as well for his ability and his wisdom as for his integrity, was often more than half the battle.

"It were well for the younger men in the profession, to consider the great value of such a reputation for integrity, simply as a means of success. They may gain an occasional triumph by deviating from the line of strict rectitude; and the prospect of winning an important cause, may seduce them into the use of unfair weapons. But a few victories achieved in this way will ruin, or at least seriously injure them. To a young lawyer, CHARACTER is everything. It is character, not learning, not

astuteness, not eloquence, which is the basis of confidence: and 'confidence,' especially the confidence of clients and judges and juries, is 'a plant of slow growth.' It is a sensitive plant too: its leaves will begin to curl and wither with the first rude breath of deceit and equivocation. The youthful advocate, flushed with an ill-gotten triumph, little divines what an impression he has made on that stern jurist on the bench, and even upon these emulous associates who throng around him with their congratulations. They may well congratulate a rival whose ovation, like those the Venetians used to accord to their heroes, is the pledge of his early downfall. Let those who stand on the threshold of this noble profession, learn from the example of that eminent man whose loss we now deplore, that virtue is the highest wisdom—that virtue, especially, which has God for its author and end, the word of God for its rule of duty, and the love of God for its animating principle. In this divine endowment, they may see one of the chief implements of his success. He has vindicated the profession from the vulgar cavil, that no strictly honest man can be a lawyer; and shown that the Bar forms no exception to the rule, that the path of virtue is the path of honor. In some pregnant crisis of your history, when temptation proffers you its golden fruit,

'Fair to the eye, inviting to the taste,'

and you are just saying to yourselves,

——— 'What hinders then,
To reach, and feed at once both body and mind?'

it may recover you from your perilous position, to recall the name of one who maintained an unspotted reputation amidst the conflicts and enticements of the Bar for upwards of fifty years, and whose pure fame is unsullied by a single mean or dishonorable action.

"Mr. Chauncy was no less distinguished for his benevolence than his integrity. I do not allude in this remark merely to the charity which goes out in alms-giving, or in contributions to ecclesiastical and religious objects. This, when prompted by right motives, is a charity of high esteem in the sight of God: indeed, our Saviour teaches us that if we are destitute of it, we may

scarcely presume to think we are Christians. But the benevolence of Mr. Chauncy included a great deal more than this. He was essentially an unselfish man. He had a heart as well as a head. And his heart was large enough to take in some others besides his own family and immediate friends. He was always ready to employ his great powers for the relief of the poor, the injured, the helpless; to extend to them 'the charity of time, labor, and attention; the protection of those whose resources are feeble, and the information of those whose knowledge is small.' This was so well understood, that there was probably no man in this community who was so much resorted to for counsel. He was so wise, so candid, so kind, and entered so readily into the circumstances and feelings of his clients, that people of all descriptions sought his advice on all sorts of subjects. Who that has entered his ante-room during his office-hours, has not been struck with the variety of characters assembled there to solicit his aid. Distinguished counsellors, young lawyers, and possibly grave judges, with their vexed questions, capitalists seeking investments, embarrassed merchants, guardians perplexed to know what to do with their wards, parents to consult him about their children, widows anxious to secure their little property, together with suitors of various kinds—such were the groups that not unfrequently met at his levees. And they went there because they knew they could confide to him domestic matters which they would scarcely breathe into the ear of another human being; and that when they had stated their case to him, he would give them judicious advice made doubly acceptable by the manner in which it was given. He might, without presumption, have appropriated the language of Job: 'When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me. Because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy. I put on righteousness, and it clothed me: my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor; and the cause which I knew not I searched out. And I brake the jaws of the wicked, and I plucked the spoil out of his teeth.' Among all

the monumental memorials which grace our cemeteries, there is not one which might with more propriety receive these words as its epitaph, than the tomb of Charles Chauncy.

"Mr. Chauncy's manners, it has been intimated, partook of the kindness of his nature. Instead of that *hauteur* and reserve which great men sometimes assume, and which make them appear greater than they are, like objects seen through a mist, his manners presented a felicitous combination of dignity and ease, with simplicity and benevolence. In this respect, as well as in the genial warmth of his affections and his earnest sympathy with suffering humanity, he closely resembled that illustrious man, Dr. Chalmers. For so free was this great philosopher and divine from ostentation and assumption—so perfectly accessible—so prompt to enter with an unaffected interest into the topics of the passing hour—that his guest might, for the time, almost forget his greatness in his goodness. Am I wrong in the conjecture, that many a man who has hesitatingly approached Mr. Chauncy as a counsellor, has been made to feel during their first interview, that his counsellor was no less his friend? 'If a man,' says Lord Bacon, 'be gracious and courteous to strangers, it shows he is a citizen of the world, and that his heart is no island cut off from other lands, but a continent that joins to them: if he be compassionate towards the afflictions of others, it shows that his heart is like the noble tree that is wounded itself when it gives the balm: if he easily pardons and remits offences, it shows that his mind is planted above injuries, so that he cannot be shot.' These were marked traits in the character of our revered friend. And you will justify me in appropriating to him the beautiful sketch Mr. Addison has drawn of a great light* of the English law. 'His life was, in every part of it, set off with that graceful modesty and reserve, which made his virtues more beautiful the more they were cast in such agreeable shades. His great humanity appeared in the minutest circumstances of his conversation. You found it in the benevolence of his aspect, the complacency of his behavior, and the tone of his voice. His great application to the severer studies of the law had not infected his temper with anything positive or litigious; he did not know what it was to

* Lord Somers.

wrangle on indifferent points, to triumph in the superiority of his understanding, or to be supercilious on the side of truth. He joined the greatest delicacy of good breeding, to the greatest strength of reason. By improving the sentiments of a person with whom he conversed, in such particulars as were just, he won him over from those points in which he was mistaken; and had so agreeable a way of conveying knowledge, that whoever conferred with him grew the wiser, without perceiving that he had been instructed. His principles were founded in reason and supported by virtue, and therefore did not lie at the mercy of ambition, avarice, or resentment.'

"It has been intimated that no portraiture would be attempted, in the present service, of Mr. Chauncy's public or private life. I may be allowed to pause for a moment, before concluding this very imperfect notice of some of his prominent virtues, to remark on one or two features of his professional career. He abstained from taking an active part in politics; and with a single exception, that of his consenting to sit as a member of the Convention for revising the Constitution of this State, he uniformly declined public office. It would certainly be unfortunate for the country if all our ablest lawyers should adopt the same line of conduct. But the example may suggest a wholesome lesson to the junior portion of the Bar. No man can expect to become an eminent lawyer, who does not, for at least a score of years or more, confine himself rigidly to his profession. The temptation to embark in politics is very great, especially under a government like ours; and it has proved fatal to the hopes of many a young lawyer of brilliant talents. The rewards of jurisprudence, like the choicest crystals of the Alps, are too remote and too difficult of access, to be secured by any precarious and inconstant exertions. The path which leads to them is narrow and rugged, obstructed with rocks and exposed to avalanches: and he who suffers himself to be intimidated by dangers, or diverted into by-paths in quest of flowers, must make up his mind to relinquish the jewels to his competitors.—This subject is too large to be discussed here; but I could not refrain from making a brief allusion to it.

"The only other topic to which I shall advert in this connection, is, Mr. Chauncy's respect for the Sabbath. To his eye, the

Sabbath bore the KING'S image and superscription: and he had no sympathy either with the presumption which would seize upon 'the Lord's day' and appropriate it to private ends, or with the mock loyalty which glories in rendering to Cæsar the things that are Cæsar's, while it denies to God the things that are God's. Accepting in its just import that much-abused saying of our Saviour's, 'the Sabbath was made for man,' with his characteristic reverence for law, he studiously consecrated it to the purposes prescribed by its beneficent Donor—to the concerns of the soul, and the sublime realities of the life which awaits us beyond the grave. And to these well-spent Sabbaths we must look for many of the influences which contributed to mould as well his intellectual and social, as his elevated moral character.

"The example is instructive. There is no need of assuming —it would be discourteous and unjust to assume—that the Bar stands in special need of admonition on this subject. But neither will it be claimed that the Bar is quite guiltless of that disposition to secularize the first day of the week, which has infected all other professions. The temptation to do this, constitutes, in fact, one of the chief snares to which the members of the profession are exposed. Could the truth be revealed, it might be found that no inconsiderable portion of our able and rising lawyers were more or less in the habit of appropriating a part of the Sabbath to the study and arrangement of their cases. They forget that there is a law in existence paramount to all earthly legislation: nor are they struck with the incongruity of preparing themselves to expound and enforce human statutes, by treading under foot the law of God. The pernicious consequences which flow from this practice, are manifold. It weakens the moral sense. No man can habitually or frequently set at naught a Divine ordinance, without blunting his conscience and impairing his reverence for the authority of God. He who begins by taking half the Sabbath for his professional business, will be likely in the end to take the whole. And how is it possible for an individual to treat one item of the decalogue as a nullity, without lessening his respect for all its other provisions, and indeed for the whole religious system of which the two tables are the moral code? 'Whosoever shall keep the whole law, and yet offend in

one point, he is guilty in all.' For the law, though presented to us in distinct categories, is essentially one; and to violate any part of it, is really to violate the whole, just as he breaks a large mirror who only throws a pebble through one corner of it. The wilful breach of any single provision involves, also, a contempt for that authority on which the entire law rests. And it moreover indicates a disposition which, under like provocation, would set at naught any of its enactments.

"The practice in question removes a man from all the wholesome influences of the sanctuary. But not to dwell on the peril in which the neglect of the house of God puts the salvation of the soul, we can none of us afford to dispense with the collateral benefits which flow from the due observance of the Sabbath. If any confidence is to be placed in the opinion of eminent physiologists, the Sabbath law, though a positive institute, has its foundation in the nature of man. It is no arbitrary decree, but an ordinance indispensable to the proper culture and development of his physical and mental powers, and to his social happiness. The tendency of an uninterrupted devotion to earthly pursuits, is, to debase the character and to induce premature exhaustion and decay. The Sabbath comes to us, as an angel of mercy, to withdraw us, at stated intervals, from the secularities with which we are engrossed—to recruit our wearied frames—to let in upon our souls and upon our concerns the light of eternity—to revive our fading impressions of spiritual objects—to bring us into communion with the Father of our spirits—and to remind us of what we are so prone to forget, that

> 'Tis not the whole of life to live,
> Nor all of death to die.'

"The appeal might be safely made to gentlemen who have long stood in the very front rank at our own Bar, whether they have not derived the greatest advantages from the tranquilizing and refreshing influence of the Sabbath, in seasons when they have been well nigh overwhelmed with the pressure of their business. And all experience shows how keenly nature resents any attempt to despoil her of that periodic rest which is her inalienable birthright. There are doubtless exceptions, but it will generally be found that lawyers who devote the whole seven

days to business, pay the penalty of their error, either in a loss of health or in falling a prey to vicious indulgences. The overtasked constitution gives way under a load it was never designed to bear. Their recuperative energies are paralyzed. Physical debility is followed by mental depression. The nervous system acquires a morbid sensitiveness; and men of a serene and amiable temper and bland address, become irritable, harsh, and repulsive. Not unfrequently, stimulating drinks are invoked to inspire the strength demanded by urgent professional duties; and by degrees, the occasional expedient becomes a daily necessity, and the victim hastens with accelerated pace to a dishonored grave. In other instances, the nerves become more and more disordered until reason is dethroned; and the once gifted advocate only lives to excite the pity of the Bar he adorned, or awakens their profounder sorrow by his suicidal death. You will not require illustrations. The wrecks are scattered all along the shore you are coasting: and even those who have but just cleared the port and spread their sails to the breeze, may deem themselves happy if they have not come in sight of some of them. If I should select a single example, it would be that of an English barrister, the splendor of whose forensic abilities was enhanced by his private virtues—I mean, Sir Samuel Romilly. My legal auditors are of course familiar with the history of this eminent person and with his disastrous end. It was the opinion of his illustrious contemporary and friend, Mr. Wilberforce, that the fit of insanity in which he terminated his life, though immediately owing to a sad domestic bereavement, was remotely induced by his uninterrupted devotion to business, without allowing himself even the repose of the Sabbath. In writing to a friend, he says, 'I am strongly impressed by the recollection of your endeavor to prevail upon lawyers to give up Sunday consultations, in which poor Romilly would not concur.' Four years after his death, Lord Castlereagh came to the same untimely end. When Wilberforce heard of it, he exclaimed, 'Poor fellow! he was certainly deranged—the effect, probably, of continued wear of mind. The strong impression on my mind is, that it is the effect of the non-observance of the Sabbath; both as to abstracting from politics and from the constant recurring of the same reflections, and

as correcting the false views of worldly things, and bringing them down to their true diminutiveness.' 'It is curious to hear the newspapers speaking of incessant application to business; forgetting that by the weekly admission of a day of rest which our Maker has enjoined, our faculties would be preserved from the effect of this constant strain.' Being again reminded by the death of Castlereagh, of Sir Samuel Romilly, he said, 'If he had suffered his mind to enjoy such occasional remission, it is highly probable that the strings of life would never have snapped from over-tension.'

"Let me dismiss this topic by quoting the testimony of one whose name has never been mentioned but with veneration, in either hemisphere—Lord Chief Justice Hale. 'I have found by a strict and diligent observation, that a due observance of the duty of this day, [Sunday] hath ever had joined to it a blessing upon the rest of my time; and the week that hath been so begun, hath been blessed and prosperous to me; and, on the other side, when I have been negligent of the duties of this day, the rest of the week has been unsuccessful and unhappy to my own secular employments; so that I could easily make an estimate of my successes in my own secular employments the week following, by the manner of my passing this day: and this I do not write lightly or inconsiderately, but upon a long and sound observation and experience.'

"It has been implied in every line of this sketch, that Mr. Chauncy was a sincere and decided Christian. He not only received the Bible as a divine revelation, but embraced its doctrines with a cordial faith, and made its precepts the rule of his conduct. Deeply persuaded of his own participation in the common ruin of the race, and of the insufficiency of any works or sacrifices of his own to propitiate a holy God, he sought salvation through the blood of the Lamb, and made the righteousness of Christ the sole ground of his hope of pardon and eternal life.* His piety was equally removed from the spurious liberality which homologates all creeds and sects, and the bigotry which confounds the door of its own narrow pale, with the only door that leads into the fold of Christ. It pervaded every part of his character,

* Mr. Chauncy was a member of the Second Presbyterian Church in this city.

and had much to do in forming him to that wonderful symmetry —that harmony of all the powers and susceptibilities of his nature—which made him so *complete*, I had almost said, in the language of the text, so 'perfect' a man. It revealed itself not so much in a specific substantive form, as by its influence upon the whole man; like a light behind a beautiful transparency, which, unseen itself, illuminates every line of the artist's cunning handiwork. It might be detected in his temper, his conduct, his manners, in all that he did, and in all that he said. No trumpet nor phylactery was needed to announce its presence: his serene and venerable aspect, his suavity, his cheerfulness, his overflowing kindness, his prompt and generous interest in others' wants and sorrows, and the whole tone of his conversation, whether on public affairs or matters of personal concern—all betrayed the commerce of his soul with heaven, and awakened the feeling, 'Thou also wast with Jesus of Nazareth.'

"This great and good man has gone to his reward. Full of years and full of honors, in the maturity of all his powers and without any exhibition of human infirmity, he has been gathered to his fathers. Life's work was done, and well done; and we cannot doubt that he has received that crown of righteousness which the Lord, the righteous Judge, will give to all them that love his appearing.

"I may not invade the sanctity of the domestic circle, to speak of the void his death has caused there. The time forbids me to enlarge on the public loss we have experienced as a community. The legal profession have shown that they were not insensible to the greatness of their bereavement. They can best estimate their obligations to one who employed his varied talents through a long life, in maintaining the high character of the Philadelphia Bar; and who, without disparagement to the living or the dead, did at least as much as any other individual, to preserve unimpaired its reputation for sound learning, superior abilities, incorruptible probity, and urbanity of manners. The trust confided to him and his contemporaries, (of some of whom who survive, delicacy forbids more to be said than that they were worthy to be his partners in such a trust,) is now, in so far as he was concerned, to be devolved on the younger members of the profes-

sion. It is an honorable distinction to be made the keepers of a deposit which has passed through the hands of such men as Ingersoll and the Tilghmans, Rawle and Chauncy. But the post of honor is always a post of responsibility. And there is but one way, Gentlemen, in which you can acquit yourselves of your high functions with dignity and success. The character of the Bar must depend on the characters of its members. Personal purity and refinement will insure professional integrity and courtesy. It is the prerogative of RELIGION to make and keep men pure, and to confer that refinement of feeling for which good breeding can only substitute a graceful address—in other words, to make men what good breeding requires them to appear to be. The morality which is divorced from godliness, however specious and captivating to the eye, is superficial and deceptive. The morality you require, 'the only morality (I use the language of an eminent compeer of the venerated Chauncy, whose name and fame we instinctively associate with his own,)—the only morality that is clear in its source, pure in its precepts, and efficacious in its influences, is the morality of the Gospel. All else, at last, is but idolatry—the worship of something of man's own creation, and that thing imperfect and feeble like himself, and wholly insufficient to give him support and strength.'*

"BELIEVE ON THE LORD JESUS CHRIST, then—receive and rest upon HIM as your Saviour—and you will have the best preparation for the duties and trials of this life, and the only adequate preparation for the life to come."

Mr. Chauncy married, September 26, 1808, HANNAH, daughter of Col. John and Elizabeth Chester of Wethersfield, who died February 6, 1821.

[From the National Gazette of February 7, 1821.]

Died, on Tuesday morning the 6th instant, after a short illness, Mrs. Hannah Chauncy, wife of Charles Chauncy, Esquire, of this city. The death of this lovely and excellent woman is an unutterable bereavement to her husband, her family and her friends; and there is no sentiment which is capable of sustaining

* The Hon. John Sergeant.

them under it, but confidence in the wisdom, and submission to the will of God. Her life was an example of every virtue which can make life useful and respectable; and the serenity, self-possession, and resignation of her mind in death, were the appropriate crown of her career upon earth, and an earnest of that which she looked for in Heaven.

THE CHILDREN OF CHARLES AND HANNAH CHAUNCY.

I. CHARLES, born August 14, 1809. Died August 16, 1831. The following notice of his death is from a Philadelphia paper:—

"Died, on the 16th of August, at the summer residence of his father, in Burlington, (N. J.,) CHARLES CHAUNCY, Jr., aged 22 years, only son of Charles Chauncy, Esquire, of Philadelphia.

"Friendship is not often charged with the duty of recording a more severe dispensation;—an only son, almost the last heir of a name justly dear to New England, cut off in the bloom of early manhood, on the verge of a profession for which he was honorably prepared, and with the prospect of extended usefulness already dawning upon him. Yet, severe as is the infliction, an adequate solace is not wanting; it is found in the virtues and the promise of his life, and yet more in the character of his death.

"During his earlier years, and indeed up to the time of taking his degree at Yale College in 1828, the lamented object of this notice was marked by a retiring disposition, and, except to his most intimate friends, a somewhat reserved manner,—the combined result of a frame delicately organized and a mind of peculiar sensibility. Time, which, alas! did not bring vigor to the one, matured the other in an eminent degree, and strongly developed those properties which so well fitted him for his destined profession.. To speak of youth, except in the language of promise, is almost never permitted us,—but the voluntary tribute of his fellow-students at Philadelphia, which has attested their high anticipations, is in accordance with those of all his friends. His moral properties were always more readily appreciated than his mental,—nor is it necessary now to eulogize one whom all, who knew, knew as the affectionate, the tender, and the true. But, like some hidden spring which long withholds its accumulating

waters, till at its appointed time it gushes forth, the full and happy development of the latent traits of his character was reserved for the hour of his death. At that painful moment, when all around him was irrepressible emotion, he alone was calm;—and while friends were unmanned, and kindred weeping by his side, with an affecting serenity he addressed them in the words of exhortation, and, above all, in those words of faith and hope which are now their best and only solace. They mourn, but not in bitterness. Yet to him who pens this notice of him,—to the playmate of his infancy, the companion of his boyhood, the associate of his collegiate course, and the familiar friend of his maturer years,—as each day recalls his memory, and each frequented spot revives his image, the feeling recurs, which is embodied by more than one of those authors, the study of whose works long formed in this place their common pursuit:—

Dormis, O *amice*, nec te
Vultus exanimes, silentiumque
Per longa atria commovent, nec ulla
Sororum tangeris, aut meo dolore;
Nec sentis patre *separatus* illo—
Quando, quando tales
Venient meis oculis sopores.

II. Elizabeth Chester.
III. Susan Vaux, died March 26, 1836.
IV. Hannah.
V. John Chester, died in infancy.
VI. John Chester, died in infancy.

ELIHU CHAUNCY OF PHILADELPHIA.

Elihu Chauncy, second son of Charles and Abigail Darling Chauncy, was born in New Haven, January 15, 1779; was graduated at Yale College, 1796; was admitted to the Bar in Philadelphia; died April 8, 1847. The following notices of him appeared at the time of his death:—

[From the North American, Philadelphia.]

Death of Mr. Chauncy.

"Our city is called to mourn the death of one of its wisest and most virtuous citizens, Mr. Elihu Chauncy, who expired at his

residence in Walnut Street, at an early hour yesterday morning. Mr. Chauncy was a man of far-reaching sagacity, solid judgment, and profound reverence for truth. Altogether his understanding was of the most dignified order, and though it was employed chiefly on private affairs, it was felt often in the councils of government, and in the most important public movements of the people, through those men who were in the habit of refreshing their intellects at the clear spring of his well-informed and various conversation. He was one of the firmest and stateliest pillars of our society, which gave promise of harmony and endurance to the edifice; and though his fall may hardly be felt in the outer corridors, it will leave for years a mark and sense of ruin in the centre which he adorned."

[From the United States Gazette.]

"We again recur to the subject of the death of Mr. Elihu Chauncy. This day the last sad tribute of respect will be paid to his remains.

"For many years he took an active part in the busy scenes around us, and it is especially the duty of the United States Gazette to embalm his memory. This is a grateful duty, and there are noble hearts which will respond to our further tribute. Mr. Chauncy was of the good old Puritan stock, and among his ancestors are to be found some of the brightest names which adorn our history. His early training and all his associations from childhood up, were worthy of his name and lineage. He had the advantage of a liberal education, prepared himself for the profession of the law, and was admitted to practice in our courts.

"It is the opinion of those who knew him best and whose opinion is authoritative, that if he had continued in the practice he would have attained the highest rank in the profession. He came into active life just at the time when the struggle was going on for those great principles which Washington had endeavored to infuse into the administration of our government. Of patriotic impulses and dauntless spirit, an able writer, and possessing the confidence of leading men of the day, he entered the field of politics, and was, for a time, as we have already stated,

associated with the late Mr. Bronson, as one of the Editors of this Gazette. In this position he was surrounded and sustained by a galaxy of young men, who have since done honor to our city: we refer to this period with pride and pleasure, as the palmy day of the Journal, which has now for so many years been identified with the name and fortunes of its present editor. Here, doubtless, he laid the foundation for that extensive and commanding influence, which, afterwards, he so long and well and justly exercised. Retiring from the Gazette he devoted himself to financial studies and pursuits, for which his mind was eminently qualified, and became a complete master of political economy. He was one of the most accomplished men in this difficult science, which our country has produced. After having been for many years a director of the Bank of Pennsylvania, he was elected to take part in its executive administration. His great and peculiar talents soon became extensively known, winning for him everywhere upon financial subjects 'the applause of the applauded,' until he came to be generally regarded throughout the country, as one of our most able, reliable, energetic and efficient men. He was not only consulted by our own merchants, statesmen, and capitalists, in their great enterprises; he also possessed in an eminent degree the confidence of the leading capitalists abroad. He was for many years a working man in our City Councils, and rarely, during a long period, was any great loan negotiated by the State or General Government, without his aid. How much the City, the State, the Country owes to him, we have not now time or space to tell. In the commercial revulsions of the country, which no human sagacity could foresee, nor human skill or power avert or control, he too suffered, and now his great qualities were put to the severest test. How faithfully, patiently and perseveringly he labored to gather up the fragments of a handsome fortune and do justice to all, those who knew him best will say. That a deep, pervading and governing principle of conscientiousness actuated him in these noble, and we rejoice to know, successful efforts, they too will bear testimony. Retiring for a few years past within the bosom of his family and the circle of his more intimate and confidential friends, his virtues here shone out with peculiar brightness. He won all their confidence,

affections and respect, and his death is mourned by them with a depth, truth and poignancy which can hardly be surpassed. In this we would fain assure them they have the heart-felt sympathies of this community.

"Those near our departed friend and fellow-citizen in his last hours, were privileged to see the truth and beauty of that place and presence, where

'Heaven * * * owns her friends
* * * * * * * and points them to men;'

and speaks

'* * * * * * * to virtue peace.'"

"The death of a man of large views, liberal principles and generous purposes, is not only an affliction to his relatives and immediate friends, but a subject of sorrow to the community in which he lived and moved. The impulse he communicated, while living, to all schemes of public enterprise and improvement, may indeed be continued; but his aid and influence will be missed in many channels which no other could successfully fill. Such a man was he, whose name heads this article, and whose death will be felt as an unusual loss wherever his exertions for the public benefit have extended.

"The people of our Chester County, and of our own immediate community are more deeply indebted to Mr. Chauncy than many of them are aware. He was the leader in the great enterprise of the Philadelphia and Reading Railroad, and invested a large fortune (upwards of $100,000) in it. A letter from one of his friends, which is now before us, says: 'It is highly probable that, but for his financial ability, vast resources and indomitable energy, the work (of the Reading Railroad) could hardly have been completed. In justice to his memory it must be also stated, that he undertook this enterprise in no spirit of opposition to the Schuylkill Navigation; he uniformly discountenanced all attacks upon the rival work, and strenuously opposed every measure based upon the mere principle of opposition; he started upon the broad principle that the resources of the coal region and of the Schuylkill valley would furnish ample trade for both works, and uniformly held this language while he lived.'

"It is also well known that Mr. Chauncy was one of the largest original subscribers to the enterprise of the West Chester Railroad, and it was mainly owing to the influence of his name that the money was so readily obtained to complete it. He afterwards increased his interest in the Company, and continued to hold it, up to the time of his death.

"The funeral obsequies of this distinguished citizen were attended by the Rev. Drs. Cuyler, Barnes and Boardman, and some appropriate and eloquent remarks were made at the interment, by his pastor Dr. Barnes, touching particularly his Christian character as it appeared in view of death."

Mr. Chauncy married HENRIETTA TEACKLE, upon whose death the following notice was prepared by a friend:—

[From the National Gazette of March 13, 1832.]

Obituary.

"Died, on the second instant, Mrs. Henrietta Chauncy, wife of Elihu Chauncy, Esq., of this city, and daughter of the late John Teackle, Esq., formerly of Accomac County, Virginia.

"Possessing an uncommonly powerful mind, and great decision of character, this lady early became distinguished, and attracted the admiration of those who were most remarkable for superior intelligence. Her clearness of perception and acuteness of discrimination, at once fitted and inclined her to analyze the various subjects which she had occasion to contemplate, and rendered it impossible that she should slavishly adopt the sentiments or practice of others. The character of her mind thus necessarily produced a high degree of independence, which was enhanced by peculiar purity, delicacy and correctness of moral feeling. There was so much in the world to shock and disgust her, that she could not receive as binding, either its maxims or its usages. She affected no singularities, and was studious to avoid improprieties, but she always dared to do that which seemed to her to be right, whatever were the views, feelings or habits of those who were around her.

"With all her independence and practical contempt of what was base, though countenanced by the multitude, there were united so much gentleness, kindness, sincerity and friendly feel-

ing, so much urbanity, refinement and sedulous care not to encroach on the rights of others, that she secured the esteem and respect of her acquaintances, and the affections of those who were admitted to her intimacy.

"Though the characteristics which have been mentioned were sufficient to gain the approbation of her fellow-beings, she knew that the purest and best of human purposes and actions fall short of the just demands of Him who has a right to perfect obedience. She sought His favor as the holiest of saints and the vilest of repenting sinners alike must seek it—at the foot of the Cross. She looked for the happiness of Heaven, not to her irreproachable life, but to the merits and atonement of an Almighty Saviour. That Saviour had never been deaf to the cry of humble faith. He gave her the peace which passeth all understanding, and the hope which smiles at the terrors of disease and death. During the slow progress of the malady which finally removed her to another world, she was enabled to look the last enemy steadily in the face, to express her firm faith, and declare her willingness to die. Through the mercy of God, her reason continued to the latest hour of life, and the last articulate sound which came from her dying lips was the breathing forth to Him of a filial spirit." N.

THE CHILDREN OF ELIHU AND HENRIETTA TEACKLE CHAUNCY.

I. HENRIETTA.

II. MARY, died Sept. 8, 1821.

III. SARAH, married, June 11, 1840, WILLIAM LYTTLETON SAVAGE, of Northampton County, Virginia, now of Philadelphia.

Their children :—1. HENRIETTA; 2. WILLIAM LYTTLETON; 3. MARY; 4. CHARLES CHAUNCY; 5. HENRY; 6. ———.

NATHANIEL CHAUNCY OF PHILADELPHIA.

NATHANIEL, third son of Charles and Abigail Darling Chauncy, was born Feb. 27, 1789; graduated at Yale College, 1806; was admitted to the Philadelphia Bar; married, June 8, 1836, ELIZABETH SEWALL, eldest daughter of Samuel and Nancy Salisbury of Boston, who died May 22, 1850. The following obituary notice is from the *Boston Daily Advertiser* :—

"Died, at Philadelphia, 22d inst., Mrs. E. S. Chauncy. The subject of this notice was born in this city, where, during a period comprising two thirds of her life, she established herself in the esteem and affection of a wide circle of acquaintance. Eminently social in her feelings, possessed of an intellect naturally strong, and cultivated to no ordinary degree, there was superadded a practicalness, that qualified her for the duties of any station to which she might be called, with happiness to herself and advantage to those around her.

"Her affections were warm, disinterested and constant. The various changes in social position and local situation, which in time estrange so many friendships formed in childhood, never sapped the strength of her attachments. Many who lamented her change of residence, and with it her daily greeting, can bear witness that the same cordial feelings, which years of intercourse had awakened, ever awaited them, no matter how long a period of separation intervened.

"Thus noble as was the heart of our departed friend, her character was no less to be appreciated. Mrs. Chauncy was eminently a religious woman; with a mind free from prejudice, and qualified to detect at a glance any accidents with which the true and the beautiful might have been associated. In obedience to such a nature, she ever extended her sympathy and coöperation in no inefficient manner, to all the movements of society that had human welfare for their aim; so much so, that during the period referred to, scarcely any one in the community would have been selected as a more useful member of society. It may be said of her, if of any one, that duty and inclination went hand in hand, thus begetting that spontaneity of action that threw around her a charm, which no other cause can explain.

"During the last few years, Mrs. Chauncy has been a resident at Philadelphia; and although broken health somewhat marred the elasticity of her spirits, she ever recognized the importance of life to discipline and develop the nature given to her. Few knew the extent of her sufferings, while all could bear witness that in the relation of wife, mother and friend, all those promises were fulfilled, which had been made by the nobleness of earlier days. Those who can call up in their memories the

character of such a friend, have a treasure which no earthly power can destroy."

[From the Fiftieth Report of the Female Association of Philadelphia.]

"The past year has been an eventful one to us. Since our last stated meeting death has deprived us of one of our most valued members, Mrs. Chauncy, who has been for thirteen years a directress of this Society, and during six years she has held the office of Secretary. To her we have been long accustomed to refer for information of past transactions, and for counsel upon questions of interest and importance. In her judgment we could always confide, and to her intelligence and discrimination we are indebted for many valuable suggestions. In her labors she was untiring, always at her post, and always ready to bear her share of the burden assigned to her. But she has, we confidently trust, gone to reap the reward of her labors on earth, and hear her Saviour's welcome, 'Well done, thou good and faithful servant; thou hast been faithful over a few things—enter thou into the joy of the Lord.' Let us not then selfishly mourn our loss, but rather strive to emulate her example." G.

THE CHILDREN OF NATHANIEL AND ELIZABETH SALISBURY CHAUNCY.

I. CHARLES, in Harvard College.
II. ELIHU, preparing for College.
III. FRANCIS GARDNER, died in infancy.

CATHARINE CHAUNCY OF DURHAM.

CATHARINE, the eldest daughter of Elihu and Mary Griswold Chauncy, was born April 11, 1741. At an early age she was married to the REV. ELIZUR GOODRICH, the successor of her grandfather, the Rev. Nathaniel Chauncy. She was remarkable for strong good sense in the management of her domestic affairs, and in the rearing of her children, for great sincerity and frankness in her conversation, for kindness in her intercourse with others, and for consistent, uniform piety. Mrs. Goodrich survived her husband for many years, honored and beloved by a large circle of friends and relations. For the church and the congregation in Durham she cherished the highest regard, and continued to re-

ceive from them the respect and the affection to which by her character, her love for them and her example among them, she was eminently entitled. Her death occurred, April 8, 1830.

THE REV. ELIZUR GOODRICH, D. D.

The Rev. Elizur Goodrich, D. D., the second pastor of the church in Durham, was a native of Stepney, since called Rocky Hill, a parish of Westfield, Conn., where he was born from a respectable line of ancestors, on the 26th of October, old style, 1734. He early evinced a strong love of letters; and so diligently did he pursue his cherished object, that at the early age of fourteen he entered as a member of Yale College. In 1752, he proceeded Bachelor of Arts, and in 1755, on receiving his master's degree, he was elected a Tutor in the above institution. The ministry, however, being his chosen profession, he resigned the Tutorship the following year; and on the 4th of Dec. 1756 was ordained pastor of the church and congregation in Durham. Not long after his settlement, he became united in marriage with Catharine Chauncy, grand-daughter of his predecessor in the ministry at Durham. The degree of Doctor of Divinity was conferred on him by the college of New Jersey. In 1776, he was chosen a member of the corporation of Yale College, and in the following year, on the occasion of an election to the Presidency of that institution, consequent upon the resignation of President Daggett, he was a candidate for that office, as was also Dr. Styles. It is understood that there was a tie in the votes given for these two gentlemen, which coming to the knowledge of Dr. Goodrich, who had declined voting, he insisted upon the right to do so, thus turning the election in favor of Dr. Styles—an act of his life, which ever after gave him pleasure, and which seemed to increase and perpetuate his regard for the Institution.

The death of Dr. Goodrich occurred in November, 1797, and was sudden and unexpected. On the 17th of that month, he left home for the purpose of examining some lands, which belonged to Yale College, in the county of Litchfield. On the Sabbath following he preached at Litchfield, and on Monday proceeded to Norfolk, where he was entertained by the hospitable family of Capt. Titus Ives. At this time he was in the enjoyment of good

health. The evening was spent in pleasant conversation. On the following morning he rose early, as was his custom; had dressed himself, with the exception of putting on his coat, which he was evidently in the act of doing, proceeding during the same time towards the door, when he fell in an apoplectic fit, and expired, in the 64th year of his age, and the forty-seventh year of his ministry. His remains were carried to Durham on the succeeding Saturday, and were followed to the grave by his family, the church, and the congregation and a numerous concourse of strangers. President Dwight of Yale College delivered a solemn and affecting discourse from Ecclesiastes ii. 1: "*The righteous and the wise and their works are in the hands of God.*"

Dr. Goodrich may justly be numbered among the distinguished men of his times. He possessed powers of mind adapted to the investigation and comprehension of every subject to which he directed his attention. In classical learning he greatly excelled, and so perfect was his knowledge of the original languages of the Bible, as to enable him to dispense with the English version. In the exact sciences as well as in mental and moral philosophy he was distinguished. No exercise gave him more pleasure than to sit down to the solution of some difficult problem, as he was wont to do in his hours of leisure. Having the use of the valuable library of his predecessor, many of the works in which library were written in Latin, he read extensively in that language. Divinity however was the great study of his life. He took large comprehensive views of the doctrines of Christianity. He loved the Bible, and especially those truths which go to exalt and illustrate the grace of God. Salvation by a crucified Redeemer, without merit on the part of the sinner and the duties of the moral law was the burden of his preaching. At the same time he occupied a commanding influence in the churches of Connecticut as a friend, and a counsellor. In the language of President Dwight, "He was a man of unusual prudence and of singular skill and experience in the concerns of congregations, churches and ministers. His talents were not only great and distinguished, but they were also of that most useful kind, which we call practical. These eminently fitted him for the service of God and for usefulness among mankind, and in these respects, he left a

reputation which will be honored as long as his memory shall last. Soon after his death a friend, who was well acquainted with him, thus truthfully and happily summed up his character. 'As a Christian divine he was solid, judicious, and established with grace; equally free from the wildness of enthusiasm and the rigors of superstition. His reading was extensive; his memory tenacious; his piety substantial; his gravity commanding; *his profiting appeared unto all men, and his praise is in all the churches.* He was a wise counsellor, a peace-maker, a friend and lover of his country, and mankind.' "

THE CHILDREN OF REV. ELIZUR AND CATHARINE CHAUNCY GOODRICH, D. D.

I. CHAUNCY, born October 20, 1759.
II. ELIZUR, born March 24, 1761.
III. SAMUEL, born January 12, 1763.
IV. ELIHU, born September 16, 1764.
V. CHARLES AUGUSTUS, born March 2, 1768.
VI. NATHAN, born August 1, 1770; died young.
VII. CATHARINE, born December 2, 1775.

CHAUNCY GOODRICH OF HARTFORD.

Hon. CHAUNCY GOODRICH, the eldest child of Rev. Elizur and Catharine Chauncy Goodrich, was born at Durham, October 20, 1759. He was educated at Yale College, of which he became a member in 1772, at the early age of thirteen; and although the youngest, it is recorded of him that "he shone foremost among his cotemporaries." In 1779 he was chosen Tutor of the College, in which office he greatly endeared himself to his pupils, who in after-years could well attest to the benefit of his able instructions. He left college for the Bar; fixing his residence in Hartford, where the advantages of protracted study in the University were strikingly exemplified in his early becoming eminent as a counsellor and advocate.

In 1793 he represented the town of Hartford in the Legislature of the State. The following year he was elected Representative to the Congress of the United States, which office he continued to hold till 1800. The history of those times is well known.

It was a period of turbulence and excitement; when great wisdom and prudence were needful in the councils of the nation. To what ends the energies of his mind were directed, and what station he held in the deliberative assembly of his country, the Journal of Debates sufficiently discloses.

On retiring from Congress he resumed his profession, which for several years he pursued with great industry and reputation. Few men possessed a more thorough knowledge of jurisprudence, and seldom if ever did a practitioner of the Bar hold justice, truth, and integrity in higher estimation, or exert a happier influence to exact and improve the legal profession. In these respects he was a model. That was a high encomium, which was passed upon him some time after his decease. "His judgment was so guided by rectitude," said one who well knew him, "that of all men living he was perhaps the only one to whom his worst enemy (if enemy he had) would confide the decision of a controversy sooner than to his best friend." In 1802 he was chosen an Assistant Counsellor of the State, which office he retained until 1807; in which year he was elected to the Senate of the United States. This was the station for which his learning, his wisdom, his political sagacity and integrity peculiarly fitted him. "By his moderation he checked the presumption of party power; the integrity of his soul gave efficacy to the powers of his understanding; while the amenity of his manners bowed the stubbornness of political will." Honored is that State which honors and exalts such men to public office.

In 1812 he accepted the Mayoralty of the city of Hartford; and the following year, having been elected Lieutenant Governor of his native State, he resigned his seat in the Senate of the United States. The two last named offices he sustained at the time of his death.

In the conjugal relation he was twice respectably connected, but those endearing ties were as often early broken.

His death occurred on Friday the 18th of August, 1815, and was the consequence of an affection of the heart under which he had been laboring for several months. On the day of his death, however, he rode and walked—"cheerful, dignified, wise and exalted in character, as at any period of his worthy life." On

his return from a ride of several miles he retired to his room, soon after which he expressed a feeling of faintness, and expired with a single groan.

He was a firm believer in the truth and value of the Christian Religion. "Reasons of a peculiar nature," said the late venerable Dr. Strong, in a discourse delivered on the occasion of his interment, "prevented him from making a public profession of his faith. These objections, however, were at length removed, and he died while an applicant for christian privileges in the church" under the pastoral care of the above eminent divine. To the importance of vital piety, and to the value of the atoning sacrifice by Jesus Christ he bore full and solemn testimony. "A moral life, of itself," said he, "is nothing for the salvation of the soul. I have lived a moral life in the estimation of the world, but in the sight of a holy God I feel myself to be full of moral defilement. If there were not an atonement I must be condemned and miserable forever. Here my hope is stayed. Sometimes a sense of my own imperfections sinks my spirits, but generally I have a hope that supports me; at times I have rejoiced in God without fear and wished only to be in his hands and serve him."

Mr. Goodrich's first wife was ABIGAIL SMITH, daughter of Dr. Smith of Hartford.

His second wife was MARY ANN WOLCOTT, daughter of Oliver Wolcott, Governor of Connecticut, and sister of Oliver Wolcott, Secretary of the Treasury, and also Governor of Connecticut. She was a woman of great intellectual power, and lofty feeling, and personal beauty. She spent a winter at Philadelphia, when her husband was in Congress, and was distinguished at the levees of General Washington. She is described as one of the brilliant women of his court, in a work entitled "The Republican Court." She died in the year 1805.

ELIZUR GOODRICH OF NEW HAVEN.

"Died, in this city, yesterday, November 1, 1849, at 1 o'clock, P. M., the Hon. Elizur Goodrich, in the 89th year of his age.

"As one of our oldest citizens, long employed in the service of the public, it is proper that a brief sketch be given of the life and character of the deceased.

"He was born in Durham, Conn., March 24, 1761, and entered Yale College at the age of fourteen. During his senior year, when New Haven was attacked by the British, July 5, 1779, he was one of a company of volunteers, about a hundred in number, who went out in the early part of the day, to annoy and retard the march of the enemy. In the afternoon, when the town was taken, he was stabbed in the breast by a British soldier, as he lay on his bed in a state of great exhaustion, and barely escaped with his life. Having graduated in the autumn of the same year, he continued at college as a resident graduate, on the Berkeley foundation; and at the end of two years was chosen to the office of tutor, in which he remained until the autumn of 1783.

"He now entered on the practice of the law; and in 1795 was elected a Representative of the town in the State Legislature, an office which he continued to hold for many years, during which he was repeatedly chosen Clerk and Speaker of the House of Representatives. In 1799, he was chosen a member of Congress; and was present at the last session of that body in Philadelphia, and the first session in Washington, when the seat of government was removed to the District of Columbia. In February, 1801, he was appointed Collector of the port of New Haven, but on a change of the administration was turned out of office by Mr. Jefferson, during the same year. He was immediately elected to the State Legislature, first as a member of the House of Representatives, and soon after as a member of the Council, afterwards Senate, of the State, an office which he continued to hold by successive annual elections until 1818, when he and his associates were succeeded by those who opposed them in politics. He was thus, without intermission, a member of the State Legislature, or of Congress, for the period of twenty-three years. He was also Chief Judge of the County Court, for the county of New Haven, thirteen years, and Judge of Probate for the same county seventeen years, down to the change of politics, in 1818. In the latter office he endeared himself greatly to many families throughout the county, by his judgment and kindness in promoting the settlement of estates in difficult cases without litigation, and by his care in providing for the interests of widows and orphans. He was Mayor of the city of New Haven from September, 1803, to June, 1822, when he resigned the office.

"During nine years he was Professor of Law in Yale College, and repeatedly delivered courses of lectures on the laws of nature and nations, but resigned the office in 1810, as interfering too much with his other public duties. His interest in the college, however, remained unabated. For many years he was a leading member of the Corporation; and was Secretary of that body twenty-eight years, until he tendered his resignation in 1846. It is a striking circumstance, that from the time of his entering college, in 1775, he was uninterruptedly connected with the institution, either as a student, resident graduate, tutor, assistant to the treasurer, professor, member of the corporation, or secretary of the board, for the space of *seventy-one years*. He received from the college the honorary degree of LL. D.

"The character of the deceased is too well known in this community to require any labored delineation. He was distinguished for the clearness and strength of his judgment, the ease and accuracy with which he transacted business, and the kindness and affability which he uniformly manifested in all the relations of life. His reading was extensive and minute, and, what is not very common in public men, he kept up his acquaintance with the ancient classics to the last; being accustomed to read the writings of Cicero, Livy, Sallust, Virgil and Horace, down to the eighty-ninth year of his age, with all the ease and interest of his early days. He professed religion after leaving college, adorned his profession by a consistent life, and experienced the consolation and hopes which it affords in the hour of dissolution."—PROFESSOR KINGSLEY.

At a Bar meeting, specially convened at the Court House in this city, on the 2d day of November, 1849, the Hon. Clark Bissell was appointed Chairman, and Charles A. Ingersoll, Esq., Secretary.

It having been announced to the meeting that the Hon. ELIZUR GOODRICH, LL.D., the senior member of the Connecticut Bar, who has for more than sixty years been connected with the profession and with the administration of justice in this County, in various offices of Chief Judge of the County Court, Judge of Probate, Mayor of the city of New Haven, and Professor of Law in Yale College, died yesterday, at the advanced age of 88; it was therefore, on motion of Hon. R. S. Baldwin,

Voted, unanimously, That in token of our respect for the memory of the deceased, and of our appreciation of his long and honorable public service, we will attend his funeral in a body; also

Voted, That the proceedings of this meeting be signed by the Chairman and Secretary, and published in the several papers of the city. CLARK BISSELL, *Chairman.*

CHAS. A. INGERSOLL, *Secretary.*

On the first of September, 1785, Mr. Goodrich was married, by Rev. Jonathan Edwards, D. D., to ANNE WILLARD ALLEN of Great Barrington, but then residing with her mother, Mrs. Austin, in New Haven.

ANNE WILLARD GOODRICH, the only daughter of Daniel and Esther Colton Allen, was born on the 9th day of March, 1767, at Great Barrington, Mass. Her mother was the daughter of Rev. Mr. Colton, minister of the parish of West Hartford, and the grand-daughter of Governor Pitkin. Some years after the death of her first husband, she was married to Deacon David Austin of New Haven. While she was a widow she continued to reside at Great Barrington. General Burgoyne, while a prisoner at large, on parole, boarded with Mrs. Allen several weeks, perhaps months.

Her daughter, afterwards Mrs. Goodrich, being then small, used to read the newspapers to Burgoyne. One day, while she was sitting in his lap, she read to him from a newspaper, "that John Burgoyne had been recently defeated and captured, and that he was then a prisoner of war, living on parole at Great Barrington." She read the statement, and in the simplicity of her heart, not knowing what a great man was holding her in his lap. Burgoyne burst into a fit of rage and put her suddenly and violently upon the floor, exclaiming, "Curse the damned rebels, they have not given me my official title, and they mean to insult me, by calling me plain John Burgoyne."

She was very much frightened, but the offended Burgoyne did not condescend to soothe her or even to notice her, but rose and walked rapidly about the room, filled with wrath at the insult.

Mrs. Goodrich died November 17, 1818. She was a superior woman, both in native powers of mind and by education. In her conversation she was very attractive and interesting, and her

society was sought by distinguished men like President Dwight, Oliver Wolcott, and Eli Whitney. Her brother, John Allen of Litchfield, was a lawyer of great distinction, and of large powers of mind. There is a tradition that when he was member of Congress, in an important debate, he silenced Albert Gallatin, by the superiority of his argument and eloquence.

THE CHILDREN OF ELIZUR AND ANNE ALLEN GOODRICH.

I. ELIZUR, graduated at Williams College with the first honor; was admitted to the Bar in Hartford; married ELIZA CHAMPION, a daughter of General Henry Champion.

II. CHAUNCY ALLEN, a well-known Professor in Yale College. He married FRANCES JULIA WEBSTER, daughter of Noah Webster, LL. D. Their children were, 1. Rev. CHAUNCY, a graduate of Yale; 2. EDWARD COBB, deceased; 3. Rev. WILLIAM, a graduate of Yale; 4. JULIA, deceased; 5. FRANCES, deceased.

III. NANCY, married Hon. HENRY L. ELLSWORTH, A. M., of Lafayette, In., formerly the well-known commissioner of patents, on the 22d of June, 1813. "During a period of thirty-three years, successively, at Windsor, Hartford, Washington City, and Lafayette, she adorned the various relations of life." "With personal endowments of a high order, and advantages rarely surpassed, and carefully improved, she made high personal attainments, and exhibited a rare combination of those intellectual, moral and social qualities, that constitute the perfection of the female character. To the stranger she was affable and courteous, to her guests hospitable, to the poor a friend, to the afflicted a minister of mercy, and to every philanthropic and christian effort, for the alleviation of human suffering, she uniformly tendered her sympathy and coöperation." She died January 14, 1847, aged 54 years and 14 days. A very high character is given of Mrs. Ellsworth, in a Sermon preached in Lafayette, on the occasion of her death, from which the above extracts are taken.

THE CHILDREN OF HENRY L. AND NANCY GOODRICH ELLSWORTH.

1. HENRY WILLIAM, a graduate of Yale College; 2. EDWARD, deceased; 3. ANNIE.

REV. SAMUEL GOODRICH.

Samuel Goodrich, the third son of Rev. Elizur and Catharine Chauncy Goodrich, was born on the 12th of Jan. 1763. While a member of College he became hopefully pious, and early decided upon the ministry as a profession. He graduated in 1783, and after a course of Theological study, was ordained at Ridgefield, Conn., on the 6th of July, 1786. Under his pastoral care the church and society of Ridgefield flourished, and he became an instrument of extensive good. He was often called to aid in the settlement of ecclesiastical difficulties, for which he was peculiarly fitted by his extensive knowledge of mankind, and by his plain practical sense. On the 22d of January, 1811, he was dismissed from his charge at Ridgefield, at his own request; and on the 29th of May following he was installed at Worthington. Here he continued in the active and successful duties of the ministry for nearly twenty-four years. In 1831, Rev. Ambrose Edson was settled with him as a colleague; but the health of both not long after failing, they were at their mutual request dismissed. Mr. Goodrich, however, was able for some time occasionally to preach, and which he did to several vacant churches to great acceptance.

For several years Mr. Goodrich had been occasionally afflicted with gout; which in its attacks were more frequent and more serious as he advanced in life. His last sickness was short, and as the disease early affected his brain, he was favored with but few lucid intervals. But during these he manifested a full knowledge of his danger and a willingness to depart. A few hours before his death, he revived so considerably as to distinguish his friends and to express his strong confidence in God. "My soul," said he, "is on the Rock of Ages, and my confidence in God is as firm as the everlasting mountains. Yet," he continued, after a short pause, "in myself I am a poor creature." On Sabbath evening, April 19, 1835, he expired.

Mr. Goodrich lived and died a Christian. As a pastor he was greatly beloved; as a minister of Jesus Christ he was eminently successful. Several seasons of revival occurred under his ministry during his residence both at Ridgefield and Worthington.

Many still live to whom he was a spiritual father, and who cherish his memory as "a good man," and a kind and faithful shepherd.

In the language of one who knew him well, "he possessed many excellent qualities as a man and a minister. His judgment was accurate, being founded on an extensive acquaintance with men and manners, and a long study of the human heart. He readily discerned the springs of action, and knew well how to approach his fellow men in regard to objects which he wished to accomplish. He did not misjudge in respect to means or ends. He was remarkable for his practical good sense and an acquaintance with common and therefore useful things. His understanding was rather solid than brilliant, and his knowledge seemed to be in wide and diversified surveys, and was gathered from many a field, rather than contracted to a point, or derived from prolonged investigation of particular subjects. Hence his sermons were plain, instructive exhibitions of truth and shared his varied information and practical good sense." "During the last few years of his life he preached with increased fervency, spirit and solemnity."

How highly he prized the Scriptures may be gathered from a memorandum in his family Bible as follows: "1806, began to read the Bible in course in the family and completed it the thirteenth time, Oct. 29, 1833." The years are specified in which he each time completed the reading: "1809—12—14—16—19—21—23—25—27—28—30—32—33." Such a man we might well expect to hear say, as he said on the eve of his departure—adopting the language of the Psalmist—"Though I walk through the valley of the shadow of death I will fear no evil, for thou art with me,—thy rod and thy staff they comfort me."

Mrs. Elizabeth Goodrich was born on the 22d of February, 1764, at the village of Westbrook, then a parish of Saybrook, bearing the name of Pachog. She was the second daughter of Col. John Ely,* a physician of eminence, and, at a later date,

* Col. Ely married Sarah, daughter of Rev. Mr. Worthington of Pachog, by whom he had seven children, three sons and four daughters. Two of the sons were physicians, namely, Worthington and John; Edward was a lawyer. Worthington was a graduate of Yale College, and John was a member of Congress. Three of the daughters married physicians, namely: Ethlinda married Dr. William Elliot; Amy married Dr. Cole; and Lucretia married Dr. Gregory.

even celebrated for his successful treatment of small-pox by inoculation, at a regular hospital, established by himself on Duck Island, off the shore of Westbrook. On the occurrence of the revolutionary struggle, prompted by his ardent patriotism, and having a decided military turn, he measurably relinquished his practice as a physician, his hospital establishment having been burnt by the British, and entered the service of his country. In 1777 he commanded at Fort Trumbull, with the rank of Colonel. At this time he was wealthy and the country was poor. With the liberality of his nature, he devoted not only his services, but his means, to the cause which animated his breast. See "Recollections of a Life Time," by Hon. SAMUEL G. GOODRICH.

At the age of 20, Elizabeth Ely, then better known among her friends as Betsey Ely, was a young lady of great personal beauty, and otherwise highly accomplished. "Almost as handsome as Betsey Ely," became a proverbial expression of comparison among her acquaintance. At this time she became the wife of Samuel Goodrich, then pursuing his studies for the ministry with his father, Rev. Dr. Goodrich of Durham. These studies being completed, and having received license, Mr. Goodrich was settled at Ridgefield, in the western part of the State; and to this place he removed with his wife, which, for the following twenty-five years, became their residence, and the sphere of his labors for the temporal and spiritual good of his people.

This was a great change for Mrs. Goodrich in more respects than one; but chiefly in consequence of the altered fortunes of her father. All earthly expectations from that quarter were suddenly blasted. See "Recollections of a Life Time," vol. i., p. 536. But rising superior to these, then not uncommon reverses, she addressed herself with becoming zeal to the duties assigned her in the Providence of God. She proved herself a pattern of conjugal coöperation and fidelity, aiding her husband in his plans and efforts to strengthen and enlarge the kingdom of the Redeemer, and particularly to incite among the daughters of Zion a desire to excel in all that was "lovely and of good report." Mrs. Goodrich became the mother of ten children, eight of whom, two sons and six daughters, lived to grow up, and became married and settled before her decease.

In 1811, in consequence of political disturbances, Mr. Goodrich was dismissed from Ridgefield, at his own request, and soon after was re-settled at Worthington, Berlin, where he and Mrs. Goodrich spent the remainder of their days.

It is not the design of this brief notice to dwell upon the character of Mrs. Goodrich. Suffice it to say, that she was a woman, "the heart of whose husband safely trusted in her,"— "who looked well to the ways of her household," and her "children rose up and called her blessed."

It may not be out of place, however, to allude to one trait of her nature—a disposition to study and dwell upon the works of the Creator. Often might she be seen, at the close of the day, when the sun was sinking in the West, and night was throwing her mantle over the face of nature, stealing out, retired and alone, to indulge her love of converse with the works of God. Nothing was more delightful to her soul, at such times, than to behold the glory of God, as that glory was manifested in those worlds on high, which now came forth to declare the wisdom, power, and goodness of their Maker. The words of Pollok describe exactly the scene upon which she loved to dwell—

> The moon awoke, and, from her maiden face
> Shedding her cloudy locks, looked meekly forth,
> And with her virgin stars walked in the heavens,
> Walked nightly there, conversing as she walked
> Of purity and holiness and God.

The life of Mrs. Goodrich was prolonged to the age of 72, her husband having departed two years before.

Her last illness was long and painful; but, submissive to her heavenly Father's will, she expressed no wish that the orderings of Providence should be different from what they were. She had aimed to live a life to the glory of God, and she could now trust Him to direct as to the time and circumstances of her exit from the world. A few hours before her death, while her eldest son was holding her hand, and speaking words of encouragement and comfort to her, the sound of voices fell upon her ear. "What is that I hear?" she faintly inquired. "It is your daughters singing your favorite hymn," was the reply. "Ask them to come in and sing to me," said she.

Presently, they stood by her bedside, and sung in Aylesbury, "The Lord my shepherd is," &c. Unexpectedly, she joined with them; and though her voice was now feeble and tremulous, she sung the first verse and paused. On their reaching the fourth verse, she joined in again, singing in still stronger tones:

While he affords his aid,
I cannot yield to fear;
Though I should walk through death's dark shade,
My shepherd 's with me there.

It was a tender and impressive, but delightful scene. She lingered a few hours longer, panting for breath, indeed, "but strong in the Lord, and in the power of his might." Her eye shone brilliantly to the last, when suddenly, quenched here, she went up, it is believed, to behold what she has often sung of in one of Watts's Lyrics, entitled "Happy Frailty:"

I have a mansion built above,
Built by the Eternal Father's hand;
And should this earth's old basis move,
My heavenly house must stand.

Of the eight children who were living at the time of her death, seven were professors of religion. The two who had deceased died in infancy.

THEIR CHILDREN.

I. SARAH WORTHINGTON, married, 1. AMOS COOK, Esq., of Danbury; 2. Hon. FREDERICK WOLCOTT of Litchfield. Her children by the first husband were, 1. JOSEPH PLATT, A. M., deceased; 2. ELIZABETH. Her children by her second husband were, 1. CHARLES; 2. HENRY GOODRICH; 3. MARY.

II. ELIZABETH, married Rev. NOAH COE. Their children were, 1. CHARLES GOODRICH, deceased; 2. FREDERICK AUGUSTUS, A. M.; 3. Rev. SAMUEL GOODRICH, A. M.; 4. ELIZABETH ELY.

III. ABIGAIL, married Rev. SAMUEL WHITTLESEY. Their children were, 1. Rev. SAMUEL GOODRICH, A. M., deceased; 2. ELIZABETH ELY; 3. HENRY MARTYN, deceased; 4. EMILY CHAUNCY; 5. CHARLES.

IV. Rev. CHARLES AUGUSTUS, a well-known author, married SARAH UPSON. Their children were, 1. SOPHIA UPSON; 2. SARAH

Upson; 3. Charles Chauncy; 4. Arabella Upson; 5. Catharine Chauncy; 6. Samuel Griswold; 7. Frederick Augustus.

V. Catharine, married Daniel Dunbar, a lawyer in Berlin, Conn. Their children were, 1. Edward Ely; 2. Daniel; 3. Frederick; 4. Margaret.

VI. Samuel Griswold, a well-known author, and American consul at Paris, married 1. Adeline Bradley. They had one child, Mary Elizabeth, deceased. 2. Mary Boott. Their children were, 1. Frank Boott, A. M.; 2. Emily Louisa (Goodrich,) who was married to Nathaniel Smith, April 26, 1856; 3. Chauncy, who died at Washington, January 13, 1850, aged 16 years; 4. Alice; 5. Mary Wolcott.

VII. Mary Ann Wolcott, married Nathaniel Benedict Smith, A. M. Their children were, 1. Mary Elizabeth; 2. Caroline Benedict; 3. Nathaniel.

VIII. Emily Chauncy, married Rev. Darius Mead. Their children were, 1. Samuel Goodrich; 2. Emily Goodrich; 3. Adelaide Ely; 4. Worthington Ely; 5. Helen.

Elihu Chauncy, Esq., a name derived from his maternal grandfather, was the fourth child of Dr. Goodrich, and was born September 16, 1764. He also received his education at Yale College, from which Institution he graduated in 1784, with the reputation of a sound scholar. He devoted himself to the profession of law, engaging, at times, as interest and inclination prompted, in the purchase and sale of Western lands. His residence was Claverack, N. Y. His death occurred in 1802, and was occasioned by fever, induced by injudiciously bathing, during an excursion on the Western lakes. He was never married.

Charles Augustus, the fifth son of Dr. Elizur Goodrich, was born March 2, 1768. Like his brothers, he was liberally educated, and took his bachelor's degree in 1786. In constitution he was less vigorous than the other sons, but to a fine taste and poetical genius he united a disposition the most affectionate, and manners the most persuasive. Before leaving college he had chosen the ministry as a profession, for which he was well fitted, both on account of his piety, his love of learning, and the native

kindness of his heart. Soon after, however, and by reason of too close application to study, his nervous system became seriously affected, and which in a few months induced a permanent derangement of his mental powers. This prevented the further prosecution of his profession, and cast for the remainder of his life a cloud over his otherwise cheerful prospect. For several years he resided with his brother at Ridgefield, in whose family he was generally able to mingle, but at intervals was subject if not to protracted, to severe paroxysms of his malady. With a constitution so delicately formed, and possessing a heart naturally full of the generous sympathies of our nature, his sufferings in the aggregate were by no means small. Yet he had, beside the uniform kindness and tender sympathy of friends, other sources of alleviation. He abounded in prayer, and often were his supplications couched in language most fervent and importunate. And in the midnight watches members of the family were not unfrequently awakened by his strains of music so sweet and so plaintive as to prevent sleeping for hours.

In the very conclusion of his life the divine goodness was conspicuous towards him and his friends. The cloud which had long enveloped his mind was withdrawn, and he was able to converse with calmness and composure of his approaching departure. The Sun of Righteousness now shone brightly and joyfully upon him—the pledge and presage to him of a residence in a world where reason is never dethroned, and the affections of the soul are never benumbed. His death occurred in 1804.

CATHARINE GOODRICH SMITH.

CATHARINE, the only daughter of Rev. Elizur and Catharine Goodrich, was born December 2, 1775; and died July 31, 1845. The following is a notice of her death, from the *New York Observer*:—

"Died, in Durham, Ct., on the 31st of July, Mrs. Catharine Smith, wife of Rev. David Smith, D. D., in the 70th year of her age.

"With a natural disposition of uncommon tenderness and affection, a cultivated intellect, and a heart early sanctified by divine grace, she spent a long life in continued acts of kindness

to those around her, which will be remembered with gratitude, not only by the circle of her immediate friends, but by hundreds who shared, at different times, the hospitalities of the household over which she presided. In all the relations of the family, the neighborhood, and parish, it was her constant aim and effort to promote peace and mutual affection; and such was the force of her self-denying consecration to the good of others, that she probably never had an enemy; but enjoyed the spontaneous testimony of all, however they might differ from each other, to the purity of her motives, and the healing influence of her counsels and example. The close of such a life, as might naturally be expected, was one of peace and spiritual consolation. During four months of severe suffering, she enjoyed the presence and support of the Divine Comforter. Deeply sensible of her lost condition as a sinner, and the imperfection of her best services, she cast herself on the merits of Christ alone for pardon and acceptance. She could say with humble confidence, 'I know in whom I have believed.' And when the hand of death was upon her, she was enabled to whisper, as the last words she uttered, 'In my Father's house are many mansions.' Those who knew her best will be least disposed to regard this tribute to her memory as strained, or extravagant; while all, who believe in the religion of Christ, will rejoice in this new evidence of its power to guide in life, to sustain in death, and to open before the departing spirit, the prospect of eternal blessedness in the world to come."

The Rev. David Smith was born near the first of 1768.

He graduated in Yale College, 1795; commenced preaching in Durham on the 15th of February, 1799, and was ordained 15th of August, 1799. He received the degree of Doctor of Divinity from Hamilton College. Like his predecessors he is a Fellow of Yale College. He was dismissed from his people, January 11, 1832. And as he married the daughter of his predecessor, the pulpit of Durham was in the possession of one family one hundred and twenty-six years. He was first married to Betsey Marsh, who died young.

Dr. Smith enjoys eminently a green old age, being now about ninety years old; is still the delight of his friends; is able still

to preach with ease to himself, and to the edification of his hearers. He is still able, annually, to act as chaplain to the Cincinnati Society in Boston, and within the past year has preached in the Capitol at Washington, in Congress Hall.

CHILDREN OF REV. DAVID SMITH, D. D.

I. DAVID MARSH, the son of his first wife, BETSEY MARSH, graduated at Yale College, 1811; studied Theology at Andover; was settled in the ministry at Lewiston, New York; now resides in Princeton, New Jersey.

II. CATHARINE, the eldest daughter of Rev. DAVID and CATHARINE GOODRICH SMITH; married Hon. Henry L. Ellsworth.

III. ELIZUR GOODRICH, graduated at Yale College; studied Theology; was settled at Ogdensburgh, New York; married ADELINE DENNY, daughter of Col. Thomas Denny of Leicester, Massachusetts, September 13, 1830, who died at Ogdensburgh, New York, November 4, 1831. Their son, CHAUNCY GOODRICH, died at two years of age. He married for his second wife, SUSAN WADSWORTH, daughter of John Wadsworth, Esq., of the city of New York. Their children were, 1. GOODRICH WADSWORTH, who died about a year old; 2. WILLIAM MURRAY, who died July, 1854, when preparing for college, aged 14 years.

IV. ELIZABETH MARSH, the second daughter.

V. CHAUNCY GOODRICH, who was born October 17, 1807, and died September 27, 1825.

VI. SIMEON PARSONS, born July 31, 1809; married HETTY HOSFORD SMITH, daughter of WALTER D. SMITH, Esq., January 27, 1833, who died January 23, 1840. She left one daughter, HETTY HOSFORD. He married for his second wife, ELIZA VAN NESS LYLE, June 27, 1842. He died February 6, 1848. Their children were, 1. HENRY LYLE, preparing for College; 2. CATHARINE, deceased; 3. GERTRUDE VAN NESS.

VII. GUSTAVUS WALTER, who was born June 16, 1815, and died at Lafayette, Indiana, August 8, 1840.

NATHANIEL CHAUNCY OF MIDDLETOWN.

NATHANIEL CHAUNCY of Middletown, Connecticut, second son of Rev. Nathaniel and Sarah Chauncy of Durham, was born in

Durham, January 21st, 1720; was graduated at Yale College, 1740. He resided at Middletown Upper Houses, now called Cromwell, where he was much respected, as a gentleman of strong good sense, of much general information, and of strict integrity. He was in the commission of the peace when the county was formed, and continued to be so until his death, September 3, 1798, in the 79th year of his age.

He married, for his first wife, January 10, 1750, MARY STOCKING of Middletown, who was born December 7, 1721, and died March 9, 1774. His second wife was Mrs. SUSANNAH GILBERT of Hebron, who was married 1775, and died 1795.

THE CHILDREN OF NATHANIEL AND MARY CHAUNCY.

I. JOHN STOCKING, born August 21, 1751. He was a light-horseman in the American Army, and was killed by British cavalry, near the Schuylkill, below Philadelphia, after he had surrendered himself a prisoner, December 14, 1777.

II. SARAH, born March 25, 1753; married OLIVER STANLEY of Wallingford; died September 3, 1755. Their son, GEORGE WASHINGTON STANLEY, was born June 25, 1775. He was a lawyer of good reputation for many years, first at Wallingford, and then in Middletown. The last years of his life he spent in the Western country.

III. MARY, born Dec. 9, 1754. She married, 1st, THOMAS JOHNSON of Middletown, 1774, who died 1780; 2d, Rev. ELIJAH PARSONS of East Haddam, Nov. 5th, 1792. She died Sept. 30, 1812.

Rev. Mr. Parsons was born in Northampton, Mass.; graduated at Yale College in 1768; was a Dean scholar; studied Theology with Rev. Enoch Huntington of Middletown; was much respected in the ministry; was for some years a member of the Corporation of Yale College; was a good general scholar, and a sound theologian. He was one of the conductors of the Connecticut Evangelical Magazine, First Series, and contributed more or less to its pages. He was consistent and exemplary in his life, and died in the affections of his people. He died the 17th of January, 1827, in the 55th year of his ministry, and the 80th of his age. His first wife was ELIZABETH ROGERS of Boston. His

second wife was Mrs. MARY CHAUNCY JOHNSON; and his third wife was Miss MELISSENT SPENCER of East Haddam.

IV. ABIGAIL, born Sept. 15, 1756; married, 1, NORMAN MORRISON of Hartford, who died 1783; 2, CALEB BULL of Hartford, 1788. She died Sept. 30, 1799. NORMAN MORRISON, son of Abigail and Norman Morrison, and grandson of Nathaniel Chauncy, was born March 15, 1782, and died Feb. 10, 1790.

V. NATHANIEL, born May 12, 1758. He married ABIGAIL OLCOTT of Hartford, April 20, 1782, who died April 2, 1838. He died Nov. 20, 1825, aged 77.

VI. CATHARINE, born July 3, 1763; and died Nov. 12, 1763.

THE CHILDREN OF NATHANIEL AND ABIGAIL OLCOTT CHAUNCY.

I. SARAH, born April, 1786; died, Hartford, March, 1842.

II. JOHN STOCKING, born Jan. 12, 1784; died, February, 1784.

III. MARY, born March 10, 1787; married ELIJAH ACKLEY of East Haddam, Conn., Feb. 22, 1807; died July 9, 1833, at Dover, Kentucky. Their children were,

1. NORMAN, born at East Haddam, Conn., May 12, 1809; married JANE ELIZABETH WATSON of Catskill, N. Y., 1839, and died at Rochester, 1842.

2. MARIETTA, born Feb. 11, 1814. Resides at Buffalo, N. Y.

3. JOHN, born Aug. 28, 1816; married MARY JANE MOORE, Nov. 19, 1838, and died at Pendleton, S. C., May 18, 1843. Their daughter Elizabeth was born at Rochester, N. Y., Sept. 17, 1839; died February 13, 1844.

4. ELIZABETH, born March 8, 1819; died the 18th of June, 1819.

5. ELIZABETH, born October 31, 1822; married ELIJAH ROBERTS, October 26, 1848. They reside in Buffalo, N. Y.

IV. MICHAEL, born April 10, 1789; married DOROTHY CONE of East Haddam, Dec. 22, 1813. He resides in Hartford.

V. CATHARINE, born July 23, 1791; married ANSON TREAT of Middletown, April 23, 1810; deceased.

THE CHILDREN OF ANSON AND CATHARINE TREAT.

1. EDWIN HENRY, born in Middletown, March 30, 1811; died 1811.

2. Henry Chauncy, born December 27, 1812.
3. Susan Amelia, born October 30, 1814.
4. Charles, born April 8, 1817; died December, 1842.
5. William, born September 3, 1821; died Sept. 12, 1822.
6. Edwin, born June 21, 1823.
7. Harriet Stocking, born March 28, 1825.

VI. Henry, born April 3, 1795; has been a merchant in Middletown; in Valparaiso, S. A., and in New York. He took a leading part in building the Panama Railroad.

He married Lucy Alsop, daughter of Joseph Alsop of Middletown, September 26, 1820. Her mother was Lucy Whittlesey, daughter of Chauncy Whittlesey, Esq., of Middletown, who was the son of Rev. Chauncy Whittlesey of New Haven, whose mother was Sarah Chauncy, wife of Rev. Samuel Whittlesey of Wallingford, and daughter of Rev. Nathaniel Chauncy of Hatfield, the ancestor of Mr. Henry Chauncy, her husband.

Mrs. Chauncy exhibited in rare combination those virtues and graces which the heart looks for in woman. The courtesies of life she exhibited with cordiality and kindness; the evils of life she bore with a spirit of submission to the will of God; the blessings of life, of which she had a very large share, she enjoyed with glad and grateful feelings; the labors of life she performed with cheerfulness. In the hopes of the Gospel she went to her rest in the summer of 1855.

THE CHILDREN OF HENRY AND LUCY ALSOP CHAUNCY.

1. Lucy Alsop, born July 13, 1821; died October 22, 1821.
2. Lucy Alsop, born October 4, 1822; died June 29, 1834.
3. Henry, born February 9, 1825; graduated at Harvard College; married Emily, the daughter of Samuel J. Howland of New York, November 5, 1853. Resides in New York.
4. Clara Alsop, born July 9, 1828; died at sea, February 14, 1831.
5. Richard Alsop, born at Valparaiso, Chili, August 8, 1833; died December 12, 1837.
6. Frederick Augustus, born at Valparaiso, Chili, February 26, 1838.
7. Helen, born at Middletown, Conn., February 10, 1841.

VII. ABIGAIL, born January 23, 1797; married ANSEL CHAPMAN of East Haddam, 1812.

THE CHILDREN OF ANSEL AND ABIGAIL CHAPMAN.

1. TIMOTHY, born in East Haddam, January, 1814.
2. JOHN, born March 11, 1816.
3. FRANCIS, born June 4, 1818.
4. CATHARINE JUD, born April 4, 1820.
5. ELIJAH, born July 18, 1822; died Aug. 13, 1823.
6. RUSSELL, born July 12, 1824.
7. MARY, born April 12, 1827; died April 3, 1852.
8. SARAH, born September 3, 1829.
9. JANETTE, and 10. NANETTE, born January 25, 1832.
11. HENRY, born December 2, 1836; died November 9, 1842.

VIII. JOHN, born May 20, 1798; married AMELIA B. GOODRICH of Wethersfield, January 2, 1823. He resides in Rochester, New York.

THE CHILDREN OF JOHN AND AMELIA GOODRICH CHAUNCY.

I. AMELIA, born July 29, 1824; married GERRY BROOKS of Penfield, Munroe County, N. Y., January 13, 1847.
II. FRANCES, born February 9, 1826.
III. LOUISA G., born November 20, 1827.
IV. JOHN, born August 15, 1829.
V. ASHER R., born June 15, 1832.
VI. LUCY, born July 22, 1834; died January 7, 1836.
VII. WILLIAM G., born June 27, 1836.
VIII. HENRY N., born April 12, 1840.

ELNATHAN CHAUNCY.

ELNATHAN CHAUNCY of Durham, the third and youngest son of Rev. Nathaniel and Sarah Judson Chauncy of Durham, was born September 10, 1724. In company with his brother Nathaniel he pursued his studies under his father's instruction, and entered Yale College in 1739, the youngest in his class. On account of the rank of his father, his name stands second in the list of his class, his intimate friend, Nathan Whiting, standing first. He

took his first degree in 1743, and the second in due course, with a high rank as a scholar.

Having studied Divinity with his father he was licensed to preach as a candidate for the ministry. As he was an acceptable preacher, he received several calls to settle in the ministry, which he declined. His father beginning to fail, from the infirmities of age, requested him to remain in Durham and "take care of him;" and as an inducement made him very liberal offers. From his "filial piety," as he expresses it, he gave up a settlement in the ministry. About this time, in consequence of over-exertion in pitching hay in the "swamp," on a particular occasion, when he was challenged by the workmen to "show what a collegian can do," he had a long fit of sickness, from which he never finally recovered. His father built him a house, the same which he afterwards occupied, and gave him a large farm.

For many years he relinquished preaching, and devoted himself to agricultural, civil and military pursuits. He sustained a number of civil offices, and the office of captain in the military. I have found, among his papers, an animated, patriotic, and eloquent speech, addressed to his company.

He was at first opposed to the Revolutionary War, in the belief that the Colonies would never be able to achieve their independence against the power of Great Britain. But when General Burgoyne had marched as far as Stillwater with his invading army, in the general uprising to repel the invader, he made a speech, on a public occasion, in which he said, "We must all take our guns; we must fight. I for one will wallow ankle deep in blood to repel the British." When the Federal Constitution was brought before the town for approval or rejection, he made a speech, prepared with great care, in opposition to it. It produced a strong impression. The vote was taken by placing all in favor of it in one line, and all opposed to it in a parallel line. All present at a full meeting of the voters in the town were in the line of the opposition but four.

In the last years of his life he resumed the practice of preaching, much to his own satisfaction and to the edification of his hearers. He left a considerable number of sermons, some of which I have examined. A rich vein of piety runs through

them, and occasionally great animation and vigor of thought. Rev. Dr. Field remembers that he preached in East Guilford in the year 1792.

He is spoken of as a gentleman of extensive information, of gentleness and kindness of feeling, of courteous manners, of the strictest integrity, and of consistent piety. He was affable and agreeable in his conversation, and his society was sought for and highly enjoyed by his friends and his acquaintances. Though he suffered long and much from disease, he was uniformly patient, and submissive to the will of God.

He died May 4, 1796, in the 72d year of his age.

THE WIFE OF ELNATHAN CHAUNCY.

His wife was ELIZABETH WORTHINGTON, the daughter of the Rev. William Worthington of Saybrook, and Temperance Gallup, daughter of William Gallup of Stonington, his second wife.

Rev. WILLIAM WORTHINGTON was the son of William Worthington of Colchester, who was the son of Nicholas Worthington, first of England, then of Hatfield, Mass., and then of Hartford, Conn. He was graduated in Yale College; preached for a time in Stonington; was settled in Saybrook, 1726; preached the Election Sermon, May 10, 1744; was distinguished for great blandness, urbanity and gracefulness of manners, qualities which he transmitted to his descendants. His practice was to keep, in rotation, four of his five daughters with him, pursuing their studies, while one was employed in assisting her mother in domestic labors. In this way Elizabeth, the eldest daughter of her mother, like the others, obtained a thorough literary and practical education, much superior to what young ladies of her standing generally received. She afterwards spent a year in Boston, in the family of a Mr. Winthrop, a relative of her mother. She is always mentioned by those who knew her as a very superior woman. She died February 10, 1793, aged 63 years.

She married Col. Samuel Gale of Goshen, New York, on the 20th of April, 1752. Their children were:

1. ASA WORTHINGTON GALE, born January 4, 1754; was a youth of great promise; embarked as a mariner to St. Domingo. Died at Cape François, August 14, 1772.

II. Benjamin Gale, born April 25, 1756; was in the battle of Bunker Hill, where he fought bravely, and where he killed a British officer, and took possession of his purse, watch, and other articles of value. One of these articles I have seen in the possession of my mother, to whom he gave it. An American officer took the most of these articles from him to keep them and prevent the discovery that he had, contrary to orders, plundered on the field of battle. This officer never restored them to him. The tradition in the family is, that the British officer killed was Pitcairn. The mother of Gale had written to him a patriotic letter, saying that "if she should have the misfortune to mourn his fall she hoped she might be spared the mortification of knowing that he was wounded in the back." He afterwards embarked on board a privateer which brought a prize into Boston. He then became a mariner by profession, and was lost at sea between 1796 and 1798. The two brothers were regarded as promising, and as remarkable for personal strength and courage.

Elnathan Chauncy and Elizabeth Worthington Gale were married the 6th of February, 1760.

THEIR CHILDREN.

I. Nathaniel William; II. Catharine; III. Elnathan Elihu, born March 15, 1767; died April 8, 1773; IV. Worthington Gallup.

NATHANIEL WILLIAM CHAUNCY.

Nathaniel William Chauncy was born September 12, 1761. Like his half-brother, Benjamin Gale, he went into the army. He was then only fifteen years of age, but he was under the protection of his uncle, Col. John Ely, who married his mother's sister.

When Cols. Ely and Webb were about making the attempt to cross the Sound and effect a landing on Long Island with their regiment, young Chauncy, in the heyday of youth, requested permission to go over in a boat, in which a number of young men were to go, and not in the boat which was to convey these two officers. Permission was granted by Col. Ely, with the injunction to join him as soon as he landed. But it so happened

that the boat in which these officers went was taken by the enemy, while the one in which young Chauncy went, escaped, and effected a landing for about two hundred men. Those who thus escaped, having burned their boat, under Capt. Collins, commenced a retreat of seventy miles to the east end of the Island, the enemy being in full pursuit. On their arrival, the enemy being led to believe that they were reinforced by troops stationed there, made regular approaches, with a view to an attack in the morning. Taking advantage of the delay, the Americans in the night procured boats, and made their escape to the main land. He was stationed for some months at New London. For his services in the War of the Revolution he drew a pension.

Mr. Chauncy had an ardent thirst for knowledge, which he gratified by reading many of the standard works of the English language, especially those upon history and political economy. As he had a strong memory he treasured up large stores of knowledge; so that it would be doing injustice to no one to say, that there was not, during the last forty years of his life, the man in the town of Durham who surpassed him in general information on important subjects connected with government and religion, and the useful and liberal arts.

His great stores of knowledge, his great readiness of mind, his genial spirit, and his fine powers of conversation, made him a most agreeable companion. In his old age, when enfeebled by disease, some rowdy young men in the stage, as it was passing him, cried out, deridingly, "How far is it to home, old daddy?" With perfect composure he answered, in his clear strong voice, "it is just twenty miles to Wethersfield." In this way he signified to them that their home was in the penitentiary, which was in that town.

In his political opinions he was a Federalist of the school of Washington and Hamilton, and Oliver Ellsworth and Roger Griswold. And though he was not ambitious of political distinction, and never sought for office, he repeatedly represented the town of Durham in the State Legislature, and sustained various civil offices in the town, to the entire satisfaction of the electors. It was remarked of him by an intelligent man, that

there was not a man in the town of Durham that was so well qualified as he was to make a good legislator, in times of difficulty and danger.

He was a man of fine social feelings, and was welcomed as a most agreeable companion. His anecdotes were abundant and well told; his humor and wit were sportive and seldom bitter; his voice was clear and well toned; his laugh was free and contagious; and along with this his conversation was eminently instructive. An intelligent stranger could not converse with him five minutes without being impressed that he was conversing with a superior man. William W. Woolsey, Esq., of New York, and Judge Newcomb of Greenfield, Mass., spoke of him to me in terms of high admiration, after each had had a single interview with him.

In his religious sentiments he coincided with Tillotson, and Clark, and South, and eminent divines of the Church of England, though he had no leanings towards the government of that Church. In his doctrinal views he adopted the opinions of his pastor, Rev. Dr. Goodrich, and others of that school. For the last thirty years of his life he was a very regular and faithful reader of the Bible, and during all his life he was a regular and constant attendant upon the sanctuary, and an earnest supporter of the institutions of religion and the means of grace. He entertained exalted ideas of the proper character of the clergy, and when education societies commenced their operations, he was apprehensive that their influence would serve to degrade the clergy by introducing into the ministry men of narrow views and vulgar associations, derived from their early training.

He was blessed with a fine physical frame, and constitution and temperament. In height he was about five feet eleven inches. In labor he had great power of endurance, and enjoyed uninterrupted health for the most of his life, and a fine flow of spirits. After a long, healthy, cheerful life, beloved by his friends, and a lover of his Bible and his God, he died in the hopes of the Gospel, January 29, 1840, in the 79th year of his age.

WORTHINGTON GALLUP CHAUNCY.

Worthington Gallup Chauncy, the youngest child of Elnathan and Elizabeth W. Chauncy, was born in Durham, Conn.,

March 22, 1772. The care of him during his infancy and early boyhood devolved largely upon his sister Catharine.

During his boyhood the War of the Revolution was commenced, and prosecuted and brought to a close. In the course of the war a company, or battalion of light horsemen, were for a time quartered in Durham, one of the many patriotic towns, and the officers noticed him as a bright, promising boy, and occasionally employed and rewarded his services, on errands and other ways, in which a boy could be helpful. The revolutionary feeling being strong in the town, his mother being an earnest whig, the clergyman, Dr. Goodrich, being so much in favor of the revolution, that he would sometimes say in his sermon that he exhorted the "young women not to give their hands to those young men who would not give their hands to the defence of their country," his two brothers being in the army, he very naturally caught the spirit of the times, and became a patriot even in his boyhood. From these circumstances, too, he probably caught that fine tone of honorable and chivalric feeling which has always marked his conduct.

When about eighteen years of age he went to Whitestown in the State of New York, and resided a year in the family of his brother-in-law, Mr. R. R. Fowler. Of him he purchased a tract of land, which he worked upon for a year, and then sold it for double what he gave for it, and received, in addition, one hundred and thirty dollars for the clearing and the crops. While in Whitestown he attended to school studies, and laid the foundation for the fine hand-writing for which he was remarkable.

After this he returned to Durham, taught school a season in Haddam, and the next summer went to Claverack in the State of New York, where he taught school in the family of Major Van Rensselaer for two years and a half. While there he saw some of the best society in the State of New York. The Major was a younger son of the patroon of Albany, and a sister of his was the wife of General Philip Schuyler, one of whose daughters General Alexander Hamilton married. He relates many interesting anecdotes illustrative of the times and of the persons conected with that family.

After Colonel Hamilton's partial recovery from the yellow

fever he spent a fortnight at the Major's. Here Mr. Chauncy saw him frequently, and admired him much, and listened to his conversation with the greatest interest. When he departed from Claverack to go to Albany to pay his father-in-law, General Schuyler, a visit, the people of Albany, under the impression that he would bring the yellow fever into the place, assembled in considerable numbers to prevent his landing. General Schuyler mounted his horse and rode down to the river where they were assembled, and said to them, in tones of authority but of kindness, "Gentlemen, Col. Hamilton is to land here and go to my house. If you are afraid of the yellow fever you had better avoid exposure and return to your homes." They went away ashamed, and Gen. Schuyler conducted Col. Hamilton to his house.

Gen. Schuyler had three daughters, nieces of Mrs. Van Rensselaer. The latter said that one day when they were conversing freely about "husbands," the oldest said she must marry a "rich man," if any. The second said she must marry a "man of talents, a man of acknowledged talents." The third said she would marry "Cousin Stephen, if she could get him." Their fates corresponded with their wishes. The eldest married a wealthy Englishman. The second married Alexander Hamilton. The third married Stephen Van Rensselaer, the patroon of Albany.

The Major was very fond of his sister, Mrs. Schuyler, and often played cards with her for their mutual amusement, upon a small wager. On one occasion they played for a turkey a stake, when she won from him a large number. He sent a cart round to his tenants and obtained so large a load for Mrs. Schuyler that a part of them were smothered by the others.

The Major lived much in the style of an English baron, made a great number of guests welcome, and entertained them with a generous hospitality. From his associations in this family Mr. Chauncy must, to some extent, have acquired his courteous manners, and his nice perceptions of the proprieties of life.

After leaving Major Van Rensselaer's, Mr. Chauncy was engaged for a year in the care of a store of goods in Claverack. He then went into the law office of Elihu Goodrich, Esq., in the

same town, and transacted his own business as well as that of Mr. Goodrich, some of which was connected with land speculation. Having been in his office two or three years, he returned to Durham, so well acquainted with men and manners, so well acquainted with legal principles and forms, and with business generally, that he was well qualified to enter upon that course of life into which Providence led him. He had seen life in various forms, and he was now prepared to apply the lessons he had learned to the promotion of the welfare of his fellow-men and his own success.

The paternal farm, received by his father from his grandfather, had become very much curtailed in its dimensions, by repeated sales. His father had been bred up as the youngest and favorite son of a clergyman, who himself had not been accustomed to agricultural labor. His health had been so impaired by disease that he was not able to perform the labor necessary to make farming profitable. As the annual expense of supporting a family, even with economy, exceeded the annual income from the farm, a tract of land from the farm had to be sold every few years in order to supply the deficiency, until the large patrimonial farm was reduced to narrow dimensions.

The two brothers, Nathaniel William and Worthington G. Chauncy, on the return of the latter to Durham, entered on an arrangement that proved to be both agreeable and profitable. They worked together on the farm summers, and during the winter the elder took care of the stock and the farm, and the youger taught school, for which he was highly qualified. Afterwards the younger, in 1811, was chosen town clerk, and went to the General Assembly for seven or eight sessions, having already served as constable, school treasurer, school visitor, &c. He still worked on the farm during the summer, doing his writing morning and evening, and devoting himself, more especially during the winter, to the duties of his offices as town clerk and justice of the peace. In the former office he served twenty years, in the latter, thirty years or more. In the former office he performed a very important and laborious duty in indexing the volumes. In the latter he presided over a large part of the Justice Courts held in the town of Durham. To qualify himself

for duties he took great pains to investigate the merits of the many cases brought before him, by an examination of the principles of law, and by consulting those who were versed in jurisprudence. And he remarked of himself in a letter, now before me, "that it was not in the power of my political enemies to say that I ever deviated from truth, law, and equity in my decisions, and between man and man." In the settlement of estates, either as executor or as administrator, he was extensively employed. The rights of the widow and the fatherless were ever safe in his hands, and they ever looked to him with confidence as their protector. And when the estates were embarrassed he was eminently successful in extricating them from debt. While he thus rendered the bereaved most efficient aid it should be added that his charges for his services were always moderate.

While these two brothers thus unitedly brought in their business, strenuous industry, judicious economy, good calculation and high moral principle, they became thriving and prosperous. Almost every year witnessed some addition of acres to their territory, until their small farm became a large one, amounting to several hundred acres. The two Lawrences, Amos and Abbott, amassed larger fortunes, and acquired a wider reputation, but they brought into their business, in their wider sphere in Boston, no more strenuous industry, no more judicious economy, no better calculation, nor any higher moral principle, than did the two Chauncys into their business, in their narrower sphere in Durham.

Nor were they, while attentive to business, neglectful of the duties of friendship, nor of social life generally. Though they were both bachelors, and relied on house-keepers, they made home attractive, and dispensed the rights of hospitality very acceptably to their visitors. Bred up under some of the best teachers of the old school they graced their plain way of living with high-bred and sincere courtesies. They were both tender-hearted, easily impressed by a tale of sorrow or of joy, ready to weep with those that weep, and to rejoice with those that rejoice.

In their daily habits they were up with the dawn, and, with but slight interruption from their breakfast and dinner, they

were occupied until five o'clock in the afternoon, when, for many years, in the prime of life, they washed up, and dressed up, and sat down to reading until tea time. After this, except when the younger was engaged in official duties, they either received company or sought it "up street," or elsewhere. Thus were they "gentlemen farmers," in the highest and best sense of the term. Their minds were ever awake to all improvements. They sought for the best breeds of cattle, and sheep, and swine; for the best species of seeds; for the best kinds of fruit, especially of apples. They united with Dr. Jared Potter Kirtland, who has since been very much distinguished as a pomologist in the country, and with Mr. Wedworth Wadsworth, in the introduction of the best kinds of apples and pears, and peaches. They set out something like three thousand apple trees of inoculated fruit, many of which are still abundant bearers.

Though so well formed for domestic life, neither of the brothers ever married; probably because, at the time men usually form connections in this way, they were not in a condition to support a wife in an appropriate manner, and afterwards because they were so happy in each other, and because they found, in the children of their only sister, objects upon which they bestowed the feelings of parents.

After the death of his brother, Worthington G. Chauncy carried on the business of the farm and his official business much as before, adding to his acres almost yearly. His relatives of the same standing with himself in age have all passed away, and he stands the last of his generation. The shadows of age fall upon him, but he has light within his own clear breast, the light of a bright and happy spirit. He enjoys a calm, quiet, beautiful old age, the reward of a virtuous life.

CATHARINE CHAUNCY.

CATHARINE CHAUNCY, the only daughter and the second child of Elnathan and Elizabeth Worthington Chauncy, was born August 6, 1765.

In childhood and youth, in middle life and in old age, she was the object of strong affection to all her kindred and friends. And, in her love to them, no one has proved more delight-

fully than she did, that the affections in some hearts never die. Neither time, nor misfortune, nor bereavement, nor disease, nor age, could quench the ardor of her affections for her kindred and her friends.

In her youth and maidenhood she was admired as having what the heart looks for in woman. Elihu Chauncy of Philadelphia said of her to me, "She was a beautiful girl, a beautiful girl." She was a brunette, tall and well formed. Her manners were simple, her tones affectionate.

She was married, March 14, 1790, to REUBEN ROSE FOWLER, and in April went with him to Whitestown, New York, to encounter the privations of a new country. In her passage up the Mohawk in a boat, in a log house, and afterwards in Durham deprived of a house by fire, called to labor assiduously in the early and middle part of her life, she always preserved the beauty and dignity of her manners, her self-respect, and her obliging disposition towards others.

Her judgment was excellent in regard to all the proprieties of life, whether in social intercourse, in the training of her children, or in business. She was a valuable counsellor in her family, and for many others who sought her advice. Many a one told her that the advice she gave, years before, was the means of securing good and avoiding evil. She had such a ready sympathy with others, that she could easily understand what were their difficulties, and what were the counsels they needed.

Her feelings did not require great occasions to excite them to action, but were always in a constant healthy play, whether the subject before her was a great or a small one, and always appropriate to the subject. She never seemed to lose her interest in her deceased friends, or in her living ones. For deceased parents, for her son Charles, she ever preserved a spring of living feeling which welled up on the bare mention of their names.

About the time that she came forward into society Durham had reached its culminating point in respectability, refinement and courtly manners. Her grandfather, Rev. Nathaniel Chauncy, had left a deep impression on the character of the people. There were Col. Elihu Chauncy and General James Wadsworth, leading men of influence and respectability in the State and in

the nation. There was Rev. Dr. Elizur Goodrich, a divine of great wisdom and prudence. There were the Wadsworths, afterwards of Genesee, New York. There were the Lymans, Col. Daniel and Thomas, who were bred up under the high influence of Major General Phinehas Lyman, their distinguished relative. There, too, were the Goodriches, sons of Dr. Goodrich, all five of them educated at Yale College, and all of them superior men. There were too the Guernseys and others. Many distinguished men visited Durham, it being on the principal route between New York and Boston. Dr. Miller of New York, Col. John Worthington of Springfield, Col. William Worthington of Saybrook, Col. John Ely, and his beautiful family, the Elliotts of Clinton, the Smiths of Sharon, and the Hopkinses of Goshen, New York, the Hamlins of Middletown, visited in her father's family. Coming up into life under the influence of such associations, Catharine Chauncy naturally acquired the feelings, the manners and the conversation of a lady. She thus became the better qualified to act her part in life with dignity and propriety, and train up her children to aim at accomplishing life's great ends, and to look beyond the present scene up to a higher state of being. Never can her children forget her devotedness as a mother, her affectionate interest in all their concerns, her labors, her counsels and her example.

HER EPITAPH.

"Catharine Chauncy Fowler, daughter of Elnathan and Elizabeth Chauncy, and wife of Reuben Rose Fowler, born in Durham, August 6, 1765, and died April 12, 1841.

"Gentle and dignified in her manners, persuasive in her conversation, and retaining the freshness of her feelings to the close of life, she was endeared to a numerous circle of friends, and is now embalmed in the hearts of her surviving children. An affectionate follower of Jesus, her record is on high."

REUBEN ROSE FOWLER.

Reuben Rose Fowler, the eldest son of Caleb and Anna Rose Fowler of Durham, was born in Durham, June 17, 1763.

His parents were both of them school teachers, his father for

many winters, though he was a large farmer. As he was the oldest son, they exercised their vocation upon him in giving him instruction in the rudiments of learning. To this circumstance it was probably owing that in early life he was strongly inclined to study. With his own hands he made for himself a small table, on which he kept his books, and on which he wrote. So much attached to this was he, after he entered the period of youth, that the family sportively called it his Dagon, that is, his idol. He taught a district school in Guilford when he was but fifteen years of age, and afterwards elsewhere, repeatedly. So thorough an English education did he obtain in the process of time, that James Wadsworth of Genesee, N. Y., himself a highly educated man, said of him, that "he understood the English language, in its vocabulary and construction, better than any man he ever knew." He also became an excellent French scholar. I remember well his small but excellent library of French authors, such as Racine, &c.

On leaving Durham he established himself as a merchant in New Haven, where he was successful, and was of the same standing with Titus Street and Abraham Bradley. With success his views became broader and his hopes higher. Taking letters from President Stiles and other gentlemen in New Haven, he established himself as a merchant in Newbern, North Carolina. Not finding his business equal to his expectations, he returned to Connecticut, and not long after visited the State of New York with James Wadsworth, Esq., for the purpose of purchasing wild land. Mr. Wadsworth made his purchase in the Genesee Valley. Mr. Fowler purchased a tract of several hundred acres in Whitestown, and soon after commenced clearing a part of it.

Soon after this he came to Connecticut, and, March 14, 1790, married Catharine Chauncy, daughter of Elnathan Chauncy of Durham, and in April went with her upon his new farm. Here he labored with good success; but the climate or the occupation not agreeing with his health, or with the tastes of either his wife or himself, he sold his farm and returned to Connecticut, and for some years resided in Killingworth, now Clinton. Here, with Dr. Aaron Elliot, he was engaged in the manufacture of steel. He was also occupied in land speculations, in Upper Canada, in

Vermont, and the Wyoming Valley, Pennsylvania. He continued in these speculations for some time after he returned to Durham. Some of these speculations were on a large scale, embracing several hundred thousand acres, and promising great profits, which since have been realized to others, but not to Mr. Fowler. He came out of his speculations neither enriched nor impoverished. A Mr. Stedman gave a bond, with ten thousand dollars penalty, to execute a deed of three hundred thousand acres of land on Grand River in Upper Canada. Mr. Fowler, on the strength of this bond, went on and made conditional sales of a portion of this land to settlers who were expected to form a colony. But Stedman refused to execute the deed, and he was therefore put in jail in New Haven, where, in consequence of some disease, he died, without giving the deed. This was a tract of land of great value, which Mr. Fowler barely failed to obtain the title. Having in this, as in other operations, shown great sagacity, enterprise and energy, he withdrew from the occupation, and devoted himself to agriculture.

In 1800, his father, in his lifetime, and when in good health, divided his property among his sons and daughters, making an arrangement with his eldest son to reside with him during his lifetime. He having purchased of his brothers and sisters their share of the estate, cultivated the farm very successfully until 1807. He soon put a new face on the farm. The old hedge fences were cut down and replaced by substantial stone walls; the old pasture lots were ploughed and converted into mowing or productive pasture; the orchards were trimmed and grafted, and bore fruit abundantly. The productions of the farm were trebled in amount and value. On the 27th of April, 1802, his house, the largest in the town, and containing a large amount of valuable property, was destroyed by fire. After making great exertions during the night he came the next morning, after breakfast, to the smouldering ruins, great numbers of people standing round, sympathetic and silent. Instead of desponding, the first word which he uttered was to point out the site for a new house, a little to the west of where the old one stood, which he immediately proceeded to erect. Thus was he always hopeful and firm in the most trying circumstances.

Having sold his farm in 1807, he removed, November 26, 1809, to East Guilford, now Madison, where he engaged, first in mercantile pursuits, and then in agriculture, and where he continued to reside while he lived.

He was a man of great energy of character, of great enterprise in business, and of great confidence in his own perceptions of truth and duty. He was discriminating and acute in his judgments, able in argument, and sharp in reply and retort when unfairly pressed.

He made a public profession of religion in his native town in early life, when it was not fashionable for the young to join the church. He was well acquainted with the doctrines and evidences of the Christian religion, and with the principles of law and of politics. He was first a staunch Federalist, and then a Whig, that never wavered. He faithfully and industriously performed the duties of a provident husband and father, and of a patriotic and useful citizen. His epitaph, in a few words, describe his character:—

"Reuben Rose Fowler, born June 17, 1763, and died August 16, 1844, aged 81. Earnest and successful in the pursuit of truth, enterprising and skilful in business, and firm in the performance of what he deemed his duty, he passed his days on earth in the fear of God, and died in the hopes of a glorious resurrection."

THE CHILDREN OF REUBEN ROSE AND CATHARINE CHAUNCY FOWLER.

I. William Chauncy, born in Whitestown, N. Y., December, 1790; died, June 25, 1792; buried in Durham.

II. William Chauncy, the writer of this work. He married Harriet Webster Cobb, daughter of Noah Webster, LL. D., and widow of Edward Cobb of Portland, July 21, 1825. She died March 30, 1844. The following obituary notice is from the *Boston Recorder*:—

"Died, in Amherst, of consumption, March 30, Mrs. Harriet W. Fowler, wife of Professor William C. Fowler, and daughter of the late Noah Webster, LL. D.

"Of a life like that here quenched, it is not possible to speak as one's heart would choose to speak, within the limits of a sin-

gle paragraph. And yet the good, the refined, the loved, must not be suffered to pass from among us, either unwept or in silence. Knowing the departed only as a common friend, the writer is able to say no more, perhaps, than might be said by many others, whose privilege it has been to come for any length of time within the range of her daily sympathies. He knows, indeed, how swept and how joyless is the once so happy home, from which her footsteps have now passed, never to return. He knows how crushed and desolate are the hearts that were linked with hers, as in the throbbings of a single life. But of such things, so sacred are they, the tenderness of recent grief will not suffer him to speak. There were virtues, however, and there were graces, that death has now made the property of all.

"Her native character was one of uncommon symmetry and sweetness. In early life vivacious, buoyant, fascinating, in her maturer years subdued and thoughtful, but still as bright and cheerful as a sunbeam. The training she received in mind and manners, while it was eminently such as befits a woman, was not in any respect unworthy of her distinguished parentage. She was, in fine, an intelligent, a highly cultivated, and a graceful woman; quick in her perceptions, clear in judgment, generous uniformly in all her feelings, and in her affections true, tender, fervent and unchanging. That she had also strength of character could be doubted by no one, who had either seen her in affliction, or observed the burden of disease, under which for ten long years she was sinking slowly to the grave. But that which most hallows the spot of her repose is the remembrance of her Christian life. Strong and clear by nature was her sense of duty and her sense of right. But these were made still stronger and still clearer, by the early baptism of the Holy Ghost. Her piety was that of sober thought, of chastened feeling and of tender hope. Christ came, she felt, not merely to save us from the punishment of sin in the world to come, but to elevate, enrich and beautify our existence here. And such was the result she labored herself to realize.

"For nine years, it has been said, she was an invalid. But it was only within a fortnight of her death, that her disease assumed a more alarming form, and thus warned her to be ready for the final hour.

"Of the last sad scene, the scene always of strangely moved, if not of bewildered sympathies, it is enough to say that she died in peace, in joy, in triumph. Those who stood near her, felt that one, whose whole religious life had been, like incense, rising to please the Infinite, was now herself just ready to ascend. And so she faded from our sight. But she faded like a star, lost now for a time in the Divine effulgence, only to appear again, ere long, a thousand times more fair and radiant, amid the bright and rejoicing armies of the sky.

"There is something beautiful and fragrant, beyond expression, in a life and death like hers, whom we have so lately carried to the grave. That both may prove, through their abiding remembrance of them, a refreshment and a solace to the hearts, now aching in silence, beneath this severely bereaving Providence of God, is the prayer of one, who begs permission to weep in this the deepest anguish of their lives."

[Extract from an obituary notice in the New York Observer.]

"'You are almost home,' said the writer to her, when he bid her farewell. 'Yes, almost home! Pray for me, that patience may have her perfect work,' was the reply. 'Does faith still hold out?' 'Yes, it is firm.' And it did sustain her triumphantly through the final conflict. A few weeks before her death, she called on a neighbor and friend, Mrs. Professor Fiske, who was expecting every day to be called into eternity by the same disease. Mrs. Fiske was struck with her appearance, and said to her, 'By another winter, I think you will come where I am, and perhaps I shall be the first to welcome you.' How much sooner than was expected, has that meeting taken place, and how joyfully will those glorified spirits together welcome the arrival of their surviving friends at their everlasting home."

After her death a small volume was published, entitled "*Memorials of Mrs. Harriet Webster Fowler.*"

The children of William Chauncy and Harriet Webster Fowler, were, 1. EMILY ELLSWORTH; 2. CHARLES CHAUNCY, a graduate of Amherst College, admitted to the Bar in New York; 3. WILLIAM WORTHINGTON, a graduate of Amherst College, admitted to the Bar in New York; 4. WEBSTER WINTHROP, born March 3, 1835, died September 1, 1842.

III. ELIZA ANN FOWLER was born December 11, 1795; died March 24, 1849. She cultivated her mind and her heart with assiduous care, evinced fine taste and discrimination in her written compositions, and manifested good sense and refined feelings in her conduct and conversation. She was distinguished for the devotedness of her attachment to her friends, and for her generous and self-sacrificing efforts for promoting their happiness. In early life she joined the church under the care of the Rev. John Elliott, D.D., and adorned her profession in bereavement and sickness and sorrow, as well as in the performance of active duties, by patience and fortitude in her own trials, and by gentleness and kind offices to others in their afflictions, and by a ready sympathy with them in their joys.

IV. CHARLES AUGUSTUS FOWLER was born April 13, 1798, and died September 13, 1825.

When fourteen years of age, having decided to enter the mercantile profession, he went into the store of William McCrackan, a respectable merchant in New Haven. Here, as a clerk, he continued to give good satisfaction, until he was obliged to leave on account of a lameness produced by accidentally injuring his knee. When fifteen years of age, he taught, for a season, a large school in Madison; and when sixteen, he taught for a year, the principal school in Guilford.

Not long after this, his limb having been partially restored, he entered the store of Henry Lyman, Esq. of Middletown, Conn., with whom he resided several years as his principal clerk, manifesting the strictest integrity, even in very trying circumstances.

Having conducted himself during his clerkship, and his agency, in such a manner as to inspire confidence in his capacity for business, his industry and his honesty, he had numerous offers of a partnership, one of which he accepted, namely, with Mr. Aaron Pease. His business he found lucrative and promising. But in the midst of his hopes of a useful, respectable and happy life, he was seized with a fever then prevalent in Middletown, induced probably by watching with the sick, and, after an illness of some weeks, died at Madison, greatly lamented.

Besides his energy, industry and good judgment, he was ever kind and obliging, and honorable in his intercourse with others,

and thus secured the good will of his numerous acquaintance. To his kindred and intimate friends he was ever generous, confiding and affectionate.

He was an accurate scholar, and had treasured up large stores of information on many subjects. Especially in the political history of our country he was more thoroughly versed than any man with whom the writer was acquainted. His knowledge on this subject was at once accurate, minute and comprehensive.

It was the emphatic and repeated remark of Nehemiah Hubbard, at the time of his death: "Middletown has met with a great loss. It has lost an honest man." One of his clerks, on one occasion, cheated a customer. After the customer was gone he called the clerk to account, who said, in defence of having sold him an article at too high a price, that he, the customer, had cheated him some weeks before, and he was determined to get the money back. "That," said Mr. Fowler, "is no excuse. That money must not go into the draw."

A short time before his death he wrote to his mother, "that he had always followed her advice to reckon with himself every night before he went to bed, and review all the actions of the day, and see what conscience approved, and what it disapproved; but that now his business had become so extensive that he found the reckoning to be very difficult." So conscientious was he in all his conduct.

V. Catharine Worthington Fowler, the second daughter, married Joseph Winborn Hand, who died on the 25th of May, 1844. The following obituary notice is from the *National Intelligencer*:—

"Died suddenly, on Saturday morning, the 25th of May last, Joseph Winborn Hand, Esq., aged fifty-two years. He was a native of Madison, Connecticut. His mother was the daughter of Colonel Meigs, a distinguished officer of the American Revolution, and sister of the late Return J. Meigs, former Governor of Ohio, and Postmaster General of the United States. He graduated at Yale College in 1813, as one of the best scholars of his class. He studied law in the office of Elias B. Caldwell, and was admitted to the Bar in this city. After being connected with the Post Office Department for more than twenty years, a

considerable portion of which period he sustained the responsible office of Solicitor, he was transferred to the Patent Office as Chief Clerk, where he remained (eight years) until the period of his death. His mind, improved by education, was remarkable for discrimination and power of analysis, whether in speculative or practical subjects. He had a quick perception of what is beautiful, whether in nature, in art, or in conduct. He was distinguished for high-toned moral feeling, strict integrity, sound judgment, persevering industry, and habitual love of truth. A common remark of his was, 'what we want is truth.' As he would have added respectability to any office, so he had the confidence of those associated with him for his capacity and integrity."

His affections being deep and strong, his friendships were permanent, neither weakened by time or changed by circumstances. His letters to his friends are models of excellence, both in respect to the sentiments which they breathe and their literary execution.

In the common intercourse of life, whether with kindred and friends, or in general society, or in business, he ever showed that "he had a soul of honor seated in a heart of courtesy."

As a private christian and as an Elder of the Presbyterian Church he furnished abundant evidence that he felt the power of the Christian Religion in his soul as a governing principle, animating him to deeds of benevolence, sustaining him in trials of life, arming him with a strong faith, and filling him with the blessed hopes of the immortality which he is now enjoying.

Invited to attend a meeting of his college classmates at New Haven, which took place last summer, he thus wrote: "Accept my sincere thanks for your very kind invitation to meet you and my classmates. It would be a meeting of high though painful interest, for it would be a meeting after battle; some fallen, all begrimed, or scarred, or falling." He now is among the fallen.

"How many fall as sudden,
not as safe."

The children of JOSEPH WINBORN and CATHARINE FOWLER HAND, were, 1. CATHARINE CHAUNCY, deceased; 2. MARY MEIGS, deceased; 3. MARY JOANNA, deceased; 4. CHAUNCY MEIGS, a graduate of Yale College, admitted to the Bar; 5. CATHARINE CHAUNCY, deceased; 6. ELIZABETH WORTHINGTON; 7. CHARLES FOWLER, a member of Williams Col.; 8. EMILY JOANNA, deceased.

KATHERINE CHAUNCY.

KATHERINE, the eldest daughter of the Rev. Nathaniel Chaun-y of Hatfield, was born in Windsor, Conn, January 12, 1675–6, and was baptized on the 16th. She married the Rev. DANIEL BREWER of Springfield, August 23, 1689. She died May 15, 1754, aged 79.

The Rev. DANIEL BREWER was born in the year 1667, in Roxbury, Mass., and was the son of Daniel Brewer, who is said to have been born in England. He was graduated in Harvard College in 1687; was called from Roxbury, Mass., and settled over the first parish in Springfield, May 16, 1694. He died November 5, 1733, in the 66th year of his age, and the 40th of his ministry.

He published a sermon, entitled "*God's help to be sought in time of war, with a deep sense of the vanity of what help man can afford.*" Delivered at Springfield, March 26, 1724. It is said to be "a respectable performance, and indicates an ardent spirit of piety."

The children of Rev. Daniel and Katherine Chauncy Brewer, his wife, were eight, six of whom survived him.

I. NATHANIEL, who died March 11, 1796, aged 85 years. He was deacon of the church in Springfield. EUNICE, his wife, died December 25, 1774.

II. DANIEL, graduated at Harvard, 1727; died October 7, 1733, aged 25 years. It is recorded of him on his grave-stone, that "he was a hard student, a great scholar, and a good christian."

III. ISAAC, mentioned in a letter written by his mother to her brother, Nathaniel Chauncy of Durham. "I suppose you have heard y^t my son Isaac has moved to a new place, and y^t he is unhealthy. He rubs through many difficulties and hardships in y^t new and lonely place. I hope he will get along, notwithstanding."

IV. CHARLES, died March 12, 1793, aged 76.

V. KATHERINE, who married WILLIAM PYNCHON of Springfield, son of Hon. John, 2d, grandson of Hon. John, and great-grandson of William, the founder of the town. Their chil-

dren were, 1. WILLIAM, a barrister at law in Salem; 2. DANIEL, who died while an under-graduate at Yale College; 3. JOSEPH, a merchant in Guilford, Conn.; 4. SARAH, married Col. Dwight of Springfield, and died without issue; 5. MARGARET, who married Major WILLIAMS of Deerfield.

VI. ABIGAIL, who married, (1) THOMAS MERRICK of Springfield; (2) JOHN MANN.

VII. EUNICE, who married the Rev. ROBERT BRECK, the successor of her father, April 28, 1736. They had four children. She died August 12, 1767, aged 60 years.

DR. CHAUNCY BREWER.

"Dr. CHAUNCY BREWER, the son of Deacon Nathaniel, was born at Springfield, April 21, 1743. He was graduated at Yale Col., 1762. Though he was young he sustained a very respectable standing in his class, and was highly esteemed for his sobriety and good conversation in general. He commenced and completed his medical studies under Dr. Charles Pynchon of Springfield, who was for many years one of the most eminent physicians in this section of the State, and died at an advanced age, respected and beloved by a large circle of friends. Dr. Brewer commenced the practice of physic in West Springfield, where he remained several years, and was highly esteemed, both as a physician and a citizen. The people of West Springfield manifested their confidence in his talents and integrity by choosing him to represent them in the 1st, 2d, and 3d Provincial Congress of Massachusetts, at a period when the best and most prudent men were selected to manage the public affairs of the Commonwealth, which were every day becoming more perplexed by collision with the mother country. He was appointed a Justice of the Peace in 1775. This appointment gave great satisfaction to the people of West Springfield, and when he soon afterwards removed to Springfield they felt that they had lost a valuable physician, and a wise and faithful magistrate, at a time when talents and probity and firmness were necessary in public men.

Dr. Brewer was a firm friend to the cause of his country, in the struggle which terminated in the establishment of its Independence, and, although his growing reputation as a physician, and wide field of usefulness which was opened to him by the

death of Dr. Pynchon, prevented him from engaging in his professional character in the scenes of the Revolution, yet he was ever ready to sustain and encourage the authorities of the town in any measures which were deemed necessary to push forward an enterprise which he considered to be founded in justice, and so closely connected with the cause of human rights. For many years Dr. Brewer was regarded as one of the first in his profession in all this section of country. He was consulted in all difficult cases, and he was so highly esteemed for his good judgment, and, at the same time, for his carefulness, that his opinion was received with great deference by all his brethren of the profession. He was a man who possessed great tenderness of feeling, so much so that he was often reluctant to perform difficult surgical operations, when firmness of nerves was necessary, and he even preferred that such business should be given to others. This trait in his character rendered him very popular in his profession. He readily entered into the feelings of his patients, and by the gentleness of his manners he won universal estimation. His judgment held out even to extreme old age.

Dr. Brewer had no enemies; no, not even among those who were his competitors in the profession. No one perhaps ever carried out the injunction, speak evil of no man, more thoroughly than he did. If he did not approve of the method of practice by any of his brethren he never attempted to injure their reputation by severe animadversions. Young physicians ever found him easy and affable in his conversation, and ready to communicate any information within his power. Long before he relinquished the business of his profession, which he retained much longer than his own inclination prompted, he candidly discussed the prospects which the town afforded for any new candidate. Whenever such a person called on him he never tried to discourage any new applicant by darkening the prospect for success, but gave his views with great sincerity, and then left the person to decide for himself; hence he always retained the respect and confidence of his brethren. Dr. Brewer had very little selfishness, though his practice was extensive, and he possessed the patronage of the most wealthy citizens of the town for many years. He was so moderate in his charges that he did not roll up a great estate. He even seemed contented with a competence. He reared a

numerous family, and even provided for them liberally. Had he possessed the eagerness to acquire property which characterizes mankind in general, he might have been rich. But he seems to have prized a quiet and peaceful life, in godliness and honesty, to a bustling and anxious one, connected with great wealth. He was anxious to relinquish the business of his profession long before his friends were willing he should do it. The writer of this article, when he came into Springfield, applied to him to become his family physician; and, although he was then in good health, he replied, I am an old man, and am not able to go about in the night, and you had better engage the services of a younger physician. This shows that he had nothing of that selfishness which is ever seeking its own, or of that jealousy which regards with evident dissatisfaction the prosperity of others who may be its competitors. Dr. Brewer was a man who lived peaceably with all men. Though he was no time-server, but formed his own opinions upon all subjects with great deliberation, or maintained them with firmness, yet he was so mild in his manner that he really excited the displeasure of an opponent. He sometimes administered rebuke, yet it was with such gentleness that it gave no offence. On one occasion he was called to a family, the head of which was impatient under his trials; he had already lost two children with a malignant fever which prevailed. His wife was then dangerously sick, and a third child was violently seized. This was too much for the unsubmissive father. He exclaimed, "We may as well send for a butcher, and have them killed at once." Dr. Brewer replied in a manner which made him feel his impiety, "I should think that the work of death is going on fast enough without any additional help."

He was very pleasant and interesting in social life. He had a fund of anecdote, which he knew well how to apply, and no person could be long in his society without being delighted and profited by his conversation. It remains for us to say something of him as a christian. At what period of his life he became particularly interested in the subject of religion, as a personal concern, we have no means of ascertaining. He had the advantage of early instruction from pious parents, and from a child he "knew the holy Scriptures." He was admitted to the church in

West Springfield under the ministry of that eminent servant of Christ, Rev. Dr. Lathrop. His views were decidedly evangelical, embracing all those distinguishing doctrines which were held by the Puritans. He loved to converse upon subjects which were connected with the prosperity of Zion and progress of the church in the world. He was eminently a holy man, and spent a considerable portion of his time during the last twenty years of his life in reading the Scriptures. He was peculiarly fond of the writings of Baxter, Flavel, and Doddridge, and when the Commentary of Dr. Scott was published, he manifested great delight in perusing it. He was much interested in the cause of missions. The publication of Dr. Buchanan's sermon, entitled "The Star of the East," inspired his benevolent heart with fervent desires for the conversion of the heathen, and he manifested the greatest interest in those communications which came from our missionaries in the East, and in the Isles of the Sea. Dr. Brewer enjoyed uninterrupted health until the day of his death. He possessed a robust constitution, which was never weakened by excess or irregularity. He was early elected a deacon of the first church in Springfield, and he continued to serve in this office until within a few years of his death. He enjoyed as much of life as falls to the lot of man. He was more free from corroding care and anxiety than almost any man. He always had a competency of worldly goods, and some to spare for the repeated calls which were made upon his benevolent heart; and having made the Lord his trust, he appeared to be fully satisfied, and to feel that a man's life does not consist in the abundance of the things he possesses, but in righteousness and peace and joy in the Holy Ghost. His mental as well as his bodily powers continued strong and bright to the end of his life, which was prolonged to the period of eighty-seven years. The day previous to his death he walked abroad, and seemed as vigorous as usual, spent the evening in cheerful and pleasant conversation with his children, several of whom lived with him, and retired to rest about the usual hour. During the night his son, who slept near him, thought he heard an unusual noise in his room, as if his respiration was difficult, and he ran in and found him expiring, without a struggle or a groan. Of him it might be literally said,

"having served his own generation by the will of God, he fell asleep."—*From* DR. OSGOOD'S *Memoir.*

The wife of Dr. Brewer was AMY WHITE, who died May 21, aged 76 years.

The children of Dr. Chauncy and Amy Brewer were:

I. LUCY, born April 17, 1771; died March 16, 1801, aged 29, not married.

II. DANIEL CHAUNCY, born December 27, 1772; died September 26, 1848, aged 76, unmarried.

III. SARAH, born August 21, 1774; died February 26, 1832, aged 58; married THOS. DIKEMAN.

IV. SOPHIA, born August 24, 1776; died December 29, 1846, aged 70, not married.

V. HENRY, born March 14, 1779; married LUCY PYNCHON, had two sons and three daughters.

VI. MARTIN, born January 20, 1781; died October 24, 1846, aged 65 years, not married.

VII. BETSEY, born November 28, 1782; not married.

VIII. KATHERINE, born February 19, 1785; died November 19, 1786, aged 2 years.

IX. EUNICE, born January 13, 1788; married J. LADD, Ohio.

X. JAMES, born December 8, 1789; died July 20, 1856; married HARRIET ADAMS, Mansfield, Conn.

XI. FRANCIS, born June 16, 1793; married Mrs. MYRA HINSDALE.

The children of James and Harriet Adams Brewer were:

I. HARRIET ADAMS, born August 19, 1817; married ASA S. PORTER of Hartford, Ct. Died March 16, 1841, aged 23 years.

II. JAMES DWIGHT, born April 24, 1819; married SARAH PORTER of Hartford.

III. MARY ADAMS, born February 9, 1822.

IV. LUCY SWIFT, born August 12, 1824; died August 31, 1841, aged 17 years.

V. EUNICE STRONG, born June 26, 1826.

VI. DANIEL CHAUNCY, born May 24, 1828; married.

VII. FRANCIS AUGUSTUS, born August 28, 1830.

VIII. EDWARD THOMAS, born July 27, 1836; died February 10, 1843, aged 6 years.

The children of Henry and Lucy Brewer are:

I. Henry, who married C. Child of Springfield.

II. Lucy, who married Mr. Stockbridge of Hartford, Ct.

III. Kate, who married William Elwell of Springfield.

IV. Sophia, who married George Collins of New York.

V. James, who married F. Dodd of Burlington, Vt.

SARAH CHAUNCY.

Sarah Chauncy, the youngest daughter of the Nev. Nathaniel Chauncy of Hatfield, was born in Hatfield, ——— 1683, and was about two years old at the death of her father, November 4, 1685. She lived, during a part of the period of her maidenhood, with her uncle, the Rev. Israel Chauncy of Stratford. Her childhood was probably spent with her mother in the family of her father-in-law, Deacon Medad Pomroy, in Northampton.

She was married, July 1, 1712, to Rev. Samuel Whittlesey of Wallingford, Ct. She was a woman of an active mind and energy of character. For the accommodation of the parish, which at that time included all the inhabitants of the town, she kept a store of goods. Her house was the abode of hospitality, even after the death of her husband. The Governor of the State had been in the habit of taking dinner at Mr. Whittlesey's, when on the way to meet the legislature at New Haven. After the death of Mr. Whittlesey, he passed on one occasion without stopping, very much to her dissatisfaction. "To think," said she, "that he should come to see us so often that his horse refused to go by without stopping until he was whipped; and now that he should refuse to stop and see me in my affliction!" She died October 20 or 23, 1767, aged 84.

Rev. Samuel Whittlesey, the husband of Sarah Chauncy, was born in Saybrook, 1686. He was the youngest son of John Whittlesey, who was the emigrant of all who bear the name. He graduated at Yale College in 1705; was ordained at Wallingford, Ct., a colleague with Mr. Street, April, 1710, after preaching a year; was Fellow of Yale College from 1732 to 1752. He died in 1752, having nearly completed the 42d year of his ministry. "He was considered one of the most earnest preachers in the Colony."

"Mr. Whittlesey was, I believe, one of the greatest men in Connecticut. He had not only a clear, strong head, but the clearest way of expressing his thoughts, upon any difficult subject, of any I am acquainted with. I have heard him say, that when he had clear ideas of any subject he could communicate them with the same clearness, and do it with ease."—Dr. CHARLES CHAUNCY *of Boston.* For his published works, see Appendix.

THE CHILDREN OF REV. SAMUEL AND SARAH CHAUNCY WHITTLESEY.

I. SAMUEL, the eldest son of Rev. Samuel and Sarah Chauncy Whittlesey, was born July 10, 1713; was graduated at Yale College, 1729; was tutor in Yale from 1732 to 1738; was ordained November, 1737, at Milford. He labored in the ministry successfully for more than thirty years; he died October 22, 1768. His wife was SUSANNAH, the daughter of Rev. Roger Newton, who was afterwards married to Hon. Jabez Hamlin of Middletown.

II. LOIS, born November 28, 1714; married Col. ELIHU HALL of Wallingford; died September 29, 1780.

III. CHAUNCY, born October 8, 1717; graduated at Yale College, 1738; continued his classical studies on Bishop Berkley's foundation; was tutor in Yale College, from 1738 to 1745. While in the tutorship he incurred the censure of the famous David Brainerd, who, when a sophomore, said of Mr. Whittlesey, after his making a prayer with the students, "He has no more grace than this chair." This remark of Brainerd was characteristic of that rash, pharisaical and censorious spirit which many of the "New Lights" at the time exhibited. This ebullition of indecent censoriousness, afterwards repented of, only proved at the time that the eminent piety of Mr. Whittlesey was of a type, that Brainerd, inexperienced and blinded by spiritual pride as he was, could not appreciate.

President Stiles says of him: "He was an excellent classical scholar, well acquainted with the three learned languages, the Latin, the Greek and the Hebrew, but especially the Latin and the Greek. He was well acquainted with geography, mathematics, natural philosophy and astronomy, with moral philosophy and history, and the general cyclopædia of literature. He

availed himself of the advantages of academic life, and amassed, by a laborious reading, a great measure of wisdom; and for literature, he was in his day oracular in the college, for he taught with facility and success in every branch of knowledge."

"In 1745 Mr. Whittlesey resigned his office in college, and for reasons which do not appear, relinquished his design of entering the ministry, and settled in this place, (New Haven,) as a merchant. He continued in business about ten years. During all that time he was an active member of the church and society. He was brought forward by his fellow-citizens into political life. He represented the town in the General Assembly of the Colony, and in a variety of public trusts he discharged himself with fidelity and growing influence."—BACON'S *Historical Discourses*, p. 249.

In 1758 Mr. Whittlesey was ordained in the First Congregational Church in New Haven, when he was in the fortieth year of his age. For the high character of his ministration in the pastoral office the reader can consult the sermons preached by President Stiles at his funeral, and also the sermon preached the Sabbath after, by Dr. Dana. The latter says of him: "He wished not to exceed seventy years. According to his desire, his usefulness, as well as his life, was protracted to this period. When it came he closed the scene with the same serenity and constancy as he had ever lived. He was ready to be offered, having like comfortable reflections in the review of his life and ministerial warfare as the holy apostle, and a like prospect of a crown of righteousness. His old age was amiably splendid as the clear setting sun. His past days looked back upon him with a smile of friendship, and the morning of immortal felicity dawning on his soul, gloriously irradiated the valley of death. We saw the aged saint commend his soul to God, full of faith, looking up steadfastly to heaven, seeing the glory of God, and Jesus on the right hand."

He died on the 24th of July, 1787, in the seventieth year of his age, and in the thirtieth of his ministry. "He had for a long time expressed habitually a full assurance of hope, a confidence that knew no fear of dying. Mr. Stiles was desirous to see the triumph of that confidence in the hour of dissolution. He came

into the room just as death was beginning. Taking his friend by the hand, he said, 'Do you feel now the assurance of hope? If you would say yes, and cannot speak, answer me by the pressure of your hand. Do you now feel the full assurance of hope?' The aged saint rallied his dying strength, and with a struggle answered distinctly, 'Yes.' His wife, children, and grandchildren kneeled around his bed, a few words of prayer and thanksgiving were uttered, and the mortal had put on immortality."—BACON's *Historical Discourse, No. XII.*

Mr. Whittlesey's published works are: 1. A Sermon, preached at the funeral of Rev. ISAAC STILES at North Haven, May 14, 1760. 2. A Sermon, preached on the Sabbath preceding Commencement, 1766. 3. A Sermon, preached at the ordination of Rev. JOHN HUBBARD, in Meriden, 1767. 4. A Sermon, occasioned by the death of Mrs. ABIGAIL NOYES, 1768. 5. A Sermon, preached at the funeral of Mrs. MARY CLAPP, relict of President Clapp, 1769. 6. *Election Sermon*, 1778.

One of the sons of Mr. Whittlesey was Deacon CHAUNCY WHITTLESEY, collector of the port of Middletown, Conn., and father of General CHAUNCY WHITTLESEY, an eminent lawyer. Another son, CHARLES, was the father of Deacon CHARLES WHITTLESEY, of the First Church in New Haven, and of Rev. CHAUNCY WHITTLESEY, both of whom died greatly lamented.

IV. SARAH was the fourth child of Samuel and Sarah Chauncy Whittlesey of Wallingford, born January 19, 1720; died August 23, 1725.

V. ELISHA, born October 19, 1721; married SUSANNAH HALL, May 8, 1759; was a merchant; died February 25, 1808.

VI. CHARLES, born January 16, 1723; married LUCY HALL, June 13, 1751; was a merchant; died July 2, 1764.

VII. SARAH, born October 20, 1726; died November 2, 1741.

VIII. KATHERINE, born December 26, 1754; married Rev. JAMES DANA, D. D., May 8, 1759, first minister of Wallingford, and afterwards of the First Church in New Haven. Their son was Hon. SAMUEL W. DANA of the United States Senate, distinguished for his talents and influence. She died August 28, 1795.

For more remote descendants of Rev. Samuel and Sarah Chauncy Whittlesey, see "*Memorials of the Whittlesey Family.*"

REV. ISRAEL CHAUNCY OF STRATFORD.

Israel Chauncy, the youngest son of President Chauncy, was born in Scituate, ———, 1644. He was educated at Harvard College, where he took his first degree in 1661, in the same class with his brothers Nathaniel and Elnathan.

On the title-page of the New England Almanack for 1663, the name of Israel Chauncy, Φιλομαθής, is placed as the author; with the following lines:

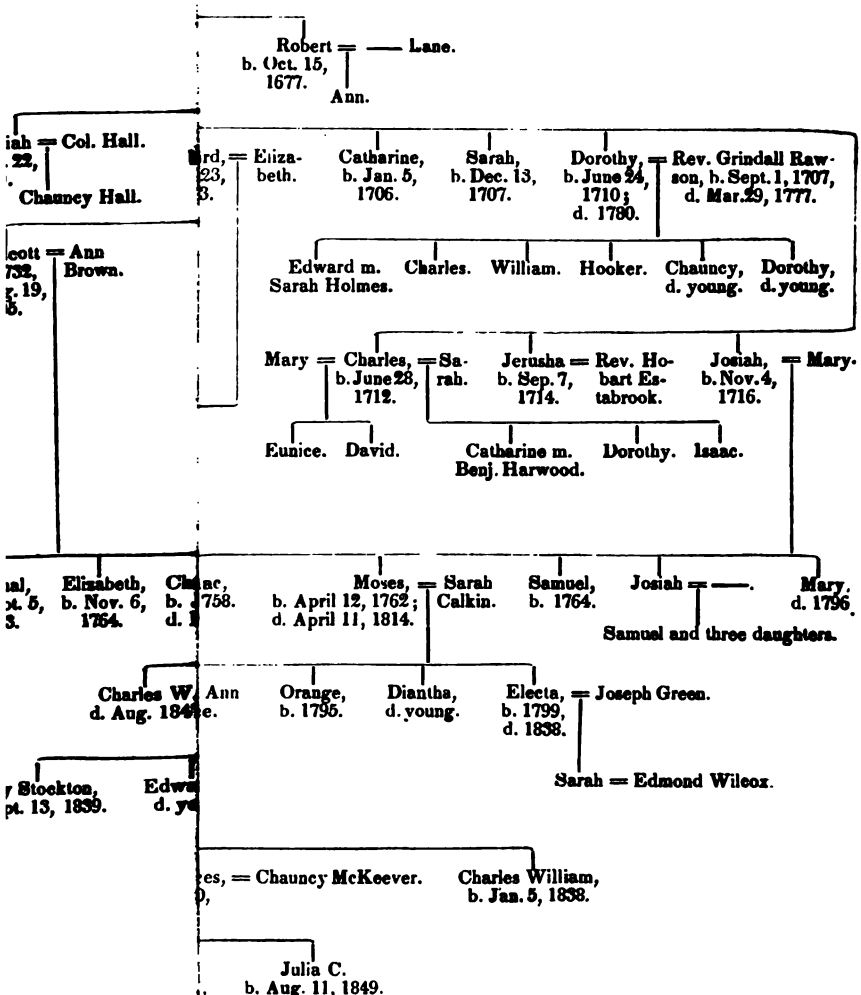
> Felices animæ quibus hæc cognoscere primum,
> Inque domos superas scandere cura fuit.
> *Ovid, Lib.* 1, *Fast.*

On the last two pages he states the *Theory of Planetary Orbs;* and *The natural portents of Eclipses according to approved Authors.*

He probably studied medicine, as well as theology, during a period after his graduation; for, in Connecticut, he was not only appointed chaplain to the army, March 27, 1676; but in the Colonial History it is said, "The Council appointed Mr. Chauncy to be one of the Council of the army, in room of Mr. Hooker, and also that he should go forth with the army as their chirurgeon."

About the year 1663, the church of Stratford, Conn., invited him in Cambridge, Mass., to make them a visit and preach to them. A majority of the church chose him for their pastor, and in 1665 he was ordained in the Independent mode. His ordination was, in the way of derision, called "the Leather-Mitten Ordination." One of the members of the church selected to lay on hands, happened to have a leather-mitten on the hand which he employed in the rite. (See *Allen's Dictionary.*) It is said that some of the clergy imposed hands at the same time.

At the time of his ordination a large and respectable portion of the church and town were opposed to his ordination; but it was agreed that if, upon trial, they should still be dissatisfied, they should have liberty to choose another pastor. Mr. Chauncy was,


Robert = —— Lane.
b. Oct. 15, 1677.
Ann.
Col. Hall.
Chauncy Hall.
Ann Brown.
Eliza-beth.
Catharine, b. Jan. 5, 1706.
Sarah, b. Dec. 13, 1707.
Dorothy, b. June 24, 1710; d. 1780.
Rev. Grindall Rawson, b. Sept. 1, 1707, d. Mar. 29, 1777.
Edward m. Sarah Holmes.
Charles.
William.
Hooker.
Chauncy, d. young.
Dorothy, d. young.
Mary
Charles, b. June 28, 1712.
Sa-rah.
Jerusha b. Sep. 7, 1714.
Rev. Ho-bart Es-tabrook.
Josiah, b. Nov. 4, 1716.
Mary.
Eunice.
David.
Catharine m. Benj. Harwood.
Dorothy.
Isaac.
Elizabeth, b. Nov. 6, 1764.
Moses, b. April 12, 1762; d. April 11, 1814.
Sarah Calkin.
Samuel, b. 1764.
Josiah = ——.
Mary, d. 1796.
Samuel and three daughters.
Ann
Orange, b. 1795.
Diantha, d. young.
Electa, b. 1799, d. 1838.
Joseph Green.
Sarah = Edmond Wilcox.
Chauncy McKeever.
Charles William, b. Jan. 5, 1838.
Julia C.
b. Aug. 11, 1849.

like his father, very strongly opposed to the practice of baptism under what was called the *half-way Covenant.* Two letters were addressed to the church by eight of the disaffected party, the same year of Mr. Chauncy's settlement, on the subject of the differences, to which the following answer by him was returned:

"Neighbors: Whereas we received from you two writings, the sum of both which was, to hold forth your earnest desire, as to communion in all the ordinances of Christ with us, these are to give you to understand, that our apprehension concerning the order of discipline is the same that we have formerly manifested it to be, both by our practice and answer to your proposals. And whereas you apprehend you have equal rights with ourselves in all the ordinances of Christ in this place, these may certify you at present that we are of a different apprehension from you in this matter. And whereas "you desire that your posterity may," etc.: We put you in mind, that as yet the matter is in controversy among the learned and godly. Likewise, whereas you seem to intimate, in the close of your first page, that you have taken offence at our late proceedings, but as you say upon the granting of the premises, are willing to pass it by, we return not more at present but this, viz.; we hope, if you had sufficient ground so to do, the godly and the learned would have spied it out, and have endeavored to convince us of the evil herein. Lastly, whereas in your latter page you prescribe the way wherein you desire to be attended, viz.; "you account it requisite;" etc.; to which answer in the words of Paul in another case, we have no such custom, nor the churches of Christ with whom we hold communion, and moreover it is practised you know by those whose principles are far different from ours. And truly, neighbors, as it relates to your case, notwithstanding we gladly and heartily desire the increase, and the enlargement of the church, when it may be obtained in a rulable and satisfactory way; yet we must plainly tell you, that we cannot at present see how it will stand with the glory of God, the peace of the church, and our and your mutual satisfaction, which ought to be dear unto us and earnestly sought by us, for you to embody with us in this society. The Apostle Paul exhorts the Corinthians, and so all that walk together in church fellowship, I. Corinthians,

i. 10, to avoid divisions, and to be perfectly joined together in the same mind, and in the same judgment; otherwise it is not likely we should keep the unity of the spirit in the bond of peace to which we are exhorted. Eph. iv. 3. And notwithstanding we give this answer in general to you all that were concerned in yys presented to us, yet you may easily imagine, that we have particular exertion as it relates to particular persons, whereof we find that we are thereunto called, we shall manage and desire satisfaction in before they are admitted to communion in all the ordinances.

Stratford, April 16, 1665."

This letter, written by Mr. Chauncy, did not contribute to the accommodation of differences. And, as by the laws of the colony, the freemen of the town, who were not members of the church, were obligated to contribute equally with the members of the church to pay taxes for his support, though they had no voice in his settlement, the town proceeded to act in the matter. The church could choose and settle a minister, but the majority of the town must provide for his support. The dissenting part of the church and the other freemen of the town constituting a majority, they passed a vote embracing the conditions upon which they would contribute to his support. In the vote entitled the town's proposition to Mr. Chauncy, there is the following passage, embracing a statement of what the half-way covenant is. "We desire y^t you would perform the work of a minister of the gospel unto us, in y^e presenting of y^e word and administering of y^e sacraments. More particularly we desire y^t all they, y^t profess fayth and obedience to y^e rules of Christ, not scandalous in life, and doe present themselves in owning ye covenant wherein they have given themselves to the Lord in baptism, may be admitted and accounted members of the church and under the care and discipline thereof, as other members, and have their children baptized. Yet notwithstanding we desire not that any thus admitted may approach unto the Lord's table, 'till in and by examination and due tryall, they make testimony unto the judgment of charity their fitness thereunto. Moreover as God owneth the infant children of believers, in y^e covenant of grace, neither doth exclude the same children when grown up,

from keeping their standing in ye covenant, while they so walk as they do not reject it. God owneth them, and would not have the grace of his covenant shortened or straitened, nor put from under the dispensations of his grace, giving his ministers a solemn charge to take care of and train up such as a part of their flock. We desire also y^{t} y^{e} children of church members may be accounted church members, as well as their parents, and y^{t} they do not cease to be members by being grown up, but y^{t} they do still continue in the church successively, until according to the rules of Christ they be cast out, and y^{t} they should have their children baptized, notwithstanding their present unfitness for partaking of the Lord's supper."

It does not appear that any answer was returned to the town's proposal. In the year 1668, the dissenters engaged Rev. Zechariah Walker to perform pastoral labors among them, and proposed that he should be allowed to preach one part of each Sabbath in the meeting-house, while Mr. Chauncy should preach the other part of the day. This proposal drew two elaborate answers from Mr. Chauncy, one of which is dated November 10, 1668, and the other, December 7, 1668. The second was couched in these terms:

Hon^{d}. and truly respected;

We have with all seriousness weighed, prayed over, counselled upon the question that was left to our consideration, and the answer that is with us is as followeth:

The question (as we took it up) that was left to our consideration was:

Whether we could consent to have Mr. Walker preach in a transient way one part of the Sabbath, until the next general court?

Ans. We the church of Xt at Stratford answer negatively, viz.: We cannot consent, and that this our answer may not seem irrational, these words may be seriously weighed.

1. For neither can we hear in a transient way, nor Mr. Walker so preach, because he is not (as our neighbors say) a transient man, but hired, accommodated and settled, and in all respects equally privileged with Mr. Chauncy, and preaching part of his

work, for which he was hired; therefore if we should ever admit him in such a way, our neibors might begin to conclude settlement.

2. Our agreement in intention and as we understand it in terms, also forbids our consent, discourses also at the agreement making will help the interpretation to your understanding.

3. The Court order forbids it; it being in opposition to the present settled approved minister, consent of neighbor churches not being yet obtained. If it be said that law is null to us by virtue of the Court's confirmation of our agreement, then what hinders our neighbors but that they may meet by themselves.

4. We reason from our neibors themselves, who are different in their persuasions, and cannot carry on to satisfaction with us, which as it hath appeared many ways so by already withdrawing of some of them from us, propounding to themselves and to us different administrations; now how each minister can vindicate his own persuasion and different administrations be carried on together, and no disturbance each to other, but peace preserved we see not.

5. Rule forbids, which gives a church power to choose its own feeding. Mr. Walker never was chosen by us to be our feeder.

6. As to edification, which will be much hindered by a reason fell from some of your worships, if different persuasions and different administrations be attended in one place.

7. We query whether it can be judged rational or rulable that a church should consent to silence its settled officer, one part of every Sabbath, which we judge we shall do in consenting to the motion propounded.

Lastly. Much more we might have added, but with this at present we conclude, that we shall not admit any further consideration in the matter, until our neibors (whose work it is, and long ago was) have procured the approbation of the general court, and the consent of neibor churches. And we humbly conceive, Mr. Walker cannot account himself silenced, while your worships shall maintain church privileges, until such a time as he have liberty to preach orderly, and we must needs crave leave to leave this further with your worships, that we rather tremble to think that we should deviate from any rule of Xt

and our ancient patterns and undervalue our ancient laws and law makers, than as some tremble to think what will be the end of separation, nor shall we dare to join when our consciences are persuaded Xt would have us separate. Having no further at present we rest,

Yours to serve and obey to our power,

ISRAEL CHAUNCY,
PHILLIP GROVE.

Stratford, Dec. 7, 1668.

In the name, and with the consent of the church of Xt in Stratford. The Church's answer to Mr. Gold's propositions or questions.

May 14, 1669. A petition was addressed to the general court, by the church, that the difficulty between them and the deputies might be taken into consideration, and something be done in the premises. Accordingly the court took the case into consideration, confirmed their choice of Mr. Chauncy, and gave Mr. Walker liberty to occupy the church three hours each Sabbath, in the middle of the day, between Mr. Chauncy's two services, till the October session.

There is a traditionary anecdote that shows the relation between the two ministers during this arrangement. Mr. Walker, it is said, took for his text on one occasion, "What went ye out into the wilderness to see, a reed shaken by the wind?" In the course of his sermon he made some remarks that were supposed to apply personally to Mr. Chauncy. In the afternoon of the same day Mr. Chauncy took for his text, "Your adversary the devil walketh about as a roaring lion, seeking whom he may devour." In the course of his sermon he remarked, "You see, my brethren, that the devil is a great *Walker*."

These difficulties appear to have continued until 1678, when a majority of the dissenters having removed to Woodbury, Mr. Walker took up his abode permanently in that place.

After the troubles in Stratford were settled, by colonizing the new town, and the angry feelings that had been aroused had subsided, both Mr. Chauncy, who was an able and a learned man, and Mr. Walker, became sensible that their conduct towards each other during the long controversy had not at all times been brotherly, and after some time made concessions to each other,

became perfectly reconciled, and conducted themselves towards each other with commendable affection. The two churches were also on the most friendly terms, and Mr. Chauncy, in 1702, after the death of Mr. Walker, assisted at the ordination of Mr. Stoddard, his successor in the ministry. For a more full account see COTHREN's valuable "*History of Ancient Woodbury.*"

Mr. Chauncy had the reputation of being a very learned, able, and devoted pastor. He was one of the founders of Yale College, being the second named; was probably the presiding officer at the first meeting of the college undertakers, as he is first on the list.

At the meeting, which took place November 11, A. D. 1701, he was chosen Rector, or President. Professor Kingsley, in his History of Yale College, remarks of him, that "he had a high reputation for scholarship." He, however, declined the appointment. Dr. Charles Chauncy of Boston says of him, "He spent his days among that people, (the people of Stratford) in great reputation as a physician, as well as divine. Mrs. Whittlesey, who lived in his family when a young woman, said that he was one of the most hospitable, benevolent old gentlemen she ever knew."

Mr. Chauncy married MARY NICHOLS, daughter of Mr. Isaac Nichols, January 8, 1667. His second wife, SARAH HODSON or HUDSON, of New Haven, he married November 11, 1684. He died March 14, 1703.

The will of Rev. Israel Chauncy, April 1, 1703, exhibits £743, clear. He gives his widow one third; his son Charles a double share; Isaac a single share; Robert a single share. The will of Sarah, the widow of Rev. Israel Chauncy, November 8, 1711, "gives her estate to her son Isaac, and all her estate due to her in England, and sundry silver ware, and wearing apparel, with sundry legacies to her relatives, by the name of Blacklock. The estate of her brother Jno. Hudson owes her £200, which he divided among the Blacklock family."

What became of his papers I have not been able to learn. A single sermon of his I have in my possession. It was preached on the occasion of the death of a Mr. Brinsmade, who was drowned.

THE CHILDREN OF ISRAEL AND MARY NICHOLS CHAUNCY.

I. CHARLES, born September 3, 1668; to be mentioned again.

II. ISAAC, born October 5, 1670; to be mentioned again.

III. ROBERT, born October 15, 1777. He settled in Bristol, England, and became an eminent physician there. He married a lady by the name of LANE. They had one daughter, ANN, who died in early life, when about to be married to her cousin Ichabod Wolcott Chauncy, the son of Rev. Charles Chauncy of Stratfield. See Letters in the Appendix.

Robert and Nathaniel, afterwards of Durham, united with the church in Stratford, January 11, 1698.

REV. CHARLES CHAUNCY OF STRATFIELD.

CHARLES, the eldest son of Rev. Israel Chauncy of Stratford, who was the youngest son of President Chauncy, was born Sept. 3, 1668. He took his first degree at Harvard College, 1686; was admitted to the church in Stratford, March 24, 1690; was ordained at Stratfield, now Bridgeport, 1695; died, December 31, 1714.

His first wife was SARAH BURR, whom he married June 29, 1692. She died —— 15, 1697. His second wife was SARAH WOLCOTT, daughter of Henry Wolcott, and sister of Roger Wolcott, Governor of Connecticut. He married her March 16, 1698. She died, January 5, 1703. From his will it appears that he had a third wife, ELIZABETH ———. The following is an extract from his will: "To my wife Elizabeth, £10 yearly, from my estate at Lambeth, near Bristol, England, which estate came to me from my father Israel. To my son Israel the balance of the estate at Lambeth, he paying the said £10, and other things. To my son John the homestead at Stratford. To my sons Robert and Ichabod Wolcott, all my estate in Stratfield, slaves, &c. To my daughter Abiah, now wife of Rev. Timothy Cutler of Stratford, successor of Israel, my father, £40."

The children of Charles Chauncy were:—

I. ISRAEL, born June 29, 1693. There are notices of him in the Appendix. It is not known to the author when he died.

II. JOHN, born Nov. 7, 1695. He is said to have been lost on

his passage to England. These two were children by his first wife.

III. ABIAH, born January 22, 1699. She married Col. Hall, and had a son named *Chauncy*. She also married, as appears, Rev. TIMOTHY CUTLER, afterwards Rector of Yale College. I have found no evidence of the marriage, except in the extract from the will of Rev. Charles Chauncy, above quoted.

IV. ROBERT, born October 30, 1701. He married HANNAH WHEELER. They had five daughters, and one son, WOLCOTT, born at Fairfield, 1732, died at Black Rock, August 19, 1805.

V. ICHABOD WOLCOTT, who was born the 1st of January, and baptized the 9th, 1703. He was graduated at Yale College, 1723. Studied medicine. Went to England to marry his cousin *Anne*, Dr. Robert's daughter; but either he or she died a few days before the ceremony was to have been performed. There will be some notices of him in the Appendix. The last three were his children by Sarah Wolcott.

WOLCOTT, the son of Robert, mentioned above, married ANN BROWN, who was born at Stratford, or New Haven, April 12, 1742. Their children were:—

I. PUNAL, their first child, was born at Fairfield, September 5, 1763.

II. ELIZABETH was born at Fairfield, November 6, 1764.

III. CHARLES WOLCOTT, born at Fairfield, January 28, 1767; lost at sea, November 26, 1784.

IV. POLLY, born at Fairfield, September 1, 1769; died January 16, 1770.

V. ISAAC, the Commodore, born at Fairfield, February 20, 1772.

VI. ROBERT, born at Fairfield, October 8, 1774.

VII. LUCY ANN, born at Fairfield, December 6, 1778; died at Fairfield, November 30, 1801.

VIII. SALLY, born at Fairfield, September 14, 1781; died at Fairfield, January 23, 1783.

IX. ICHABOD WOLCOTT, born at Fairfield, June 18, 1784. He was a Captain in the Navy of the United States.

COMMODORE ISAAC CHAUNCY.

Commodore ISAAC CHAUNCY was born at Black Rock, Fairfield County, Conn., February 20, 1772. His father, Wolcott Chauncy, married Miss ANN BROWN, belonging to one of the oldest families of the Province. She was a woman of strong mind, cultivated tastes, and of the highest patriotism, and was a staunch supporter of the Protestant Episcopal Church, of which she was a most exemplary member.

The opportunities at that period of our history being but limited for obtaining a classical education, young Chauncy possessed only the usual facilities in this respect. He was of an athletic and manly frame, and early showed a brave spirit and love of enterprise. At the early age of twelve or thirteen, his importunities prevailed on his parents to allow him to go to sea,—about the time when the present form of government went into operation. A friend of the family, Captain Brewster, took him under his parental care. Under his guidance young Chauncy soon developed such traits of fidelity in the discharge of his duties, so much energy and determination of character, that at the age of nineteen he found himself in command of a ship (Jenny) belonging to the respectable and wealthy house of P. Schermerhorn of New York.

During one of the voyages between Charleston and New York, the yellow fever made its appearance on board. The whole crew and all the officers were taken down with the dire disease, which proved fatal to the larger number. Chauncy found himself in the midst of the ocean *alone*, and without the assistance of a human being to navigate the ship to her destined port. But neither his energies nor his resources failed him on this trying occasion, and in spite of all the difficulties of such a position, he brought the vessel safe to port, and received the thanks of the owners. It is related of him that when the pilot boarded the ship, finding her under very short sail, he asked Chauncy in a commanding tone, "Why he did not make sail, or order all hands on deck?" Chauncy replied, "All hands are on deck—*myself*." The high qualities of Chauncy having become known, at the organization of the Navy in 1798, he, with others equally prominent before

the country, received a commission as Lieutenant in the Navy. Among these were Bainbridge, Stewart, and Hull.

While a Lieutenant he was constantly at sea, and gained the highest approbation from his superiors. While commander, in command of the John Adams, he served with distinction under Commodore Preble in the Tripolitan war. From this officer he received the highest commendation in his official despatches. For his skill and gallantry he received the thanks of Congress, and a sword was voted to him by the same body; which resolution has never been carried into effect. Preble thus speaks of Chauncy's services: "I cannot, in justice to Captain Chauncy, omit noticing the very able assistance I received from him on the quarter-deck of the Constitution, during the whole of the action." "I again acknowledge, with pleasure, the services of an able and active officer in Capt. Chauncy, serving on the quarter-deck of the Constitution."

As Captain of the frigate New York, his presence of mind, and coolness and decision in the moment of danger, probably prevented the total destruction of the ship. On the passage between Gibraltar an explosion occurred, by which the lower part of the ship was filled with smoke. It was an appalling moment, for every man on board was aware that a quantity of powder not far from the magazine must have exploded.

Capt. Chauncy ordered the drummer to beat to quarters. The alarm had not been given a minute when the men were going steadily to their guns and other stations, under a standing regulation. The influence of discipline was well exhibited on this trying occasion, and, fearful as is the alarm of fire on ship-board, the crew went as regularly to their quarters as in the moments of confidence.

An unfortunate order from the Commodore to hoist out the boats had increased the alarm, but Capt. Chauncy rallied a few followers, and reminding them that they might as well be blown up through three decks as one, he led the way below into passages choked with smoke, where the danger was rapidly increasing. There he began to contend with the fire in a spot where a spark might have produced a result that would have left nothing of all on board but their names. Commodore Woolsey, who was

a midshipman on board, always spoke in the highest terms of the coolness and decision of Chauncy, by which alone the vessel was saved.

At the time of the partial reduction of the Navy in 1807 and 8, and the introduction of the gun-boat system, when the Navy was scarcely employed, Capt. Chauncy received a furlough, and took command of the finest East Indiaman out of New York, belonging to John Jacob Astor. On his arrival at Canton, he found much excitement and feeling among the American merchantmen, in consequence of the oppressive course of the British officers in boarding our unprotected ships, and impressing such seamen as they might please to call Englishmen, into their naval service. Chauncy, on hearing of these outrages, expressed his determination to resist any attempt to seduce or kidnap his crew from their allegiance, with all the force under his command. An occasion was soon presented of carrying his resolve into effect. His vessel was boarded by a lieutenant from an English frigate, who, without much ceremony, ordered Capt. Chauncy to muster his crew for the purpose of ascertaining if there were any British subjects on board. Capt. Chauncy refused to do it, stating that his crew should have the protection of the American flag flying over them,—that he held a commission in the American Navy, and would not disgrace it by submitting to such an indignity. The lieutenant grumbled and threatened to no purpose. He left with the threat of returning with an armed force to carry his threat into execution.

In the mean time, Capt. Chauncy had prepared his crew for resistance, (though under the guns of an English frigate) who resolved to stand by him. On the return of the frigate's boat with an armed crew, alongside, he allowed the lieutenant to come on board, but not one of the crew, saying to the officer that he was prepared to resist force by force;—that he would give him a certain number of minutes for reflection, and if he did not leave his ship peaceably, he would be ejected. The lieutenant stormed and ordered his men on board. This was resisted, and Capt. Chauncy having warned him that his time had expired, and finding him unwilling to leave, seized him in his arms and threw him into his boat, or more probably overboard. No further

measures were afterwards taken by the British ships of war in that sea to impress our seamen. Chauncy returned to the United States in 1808, and was commissioned by the government to organize the Navy Yard at Brooklyn, N. Y., to the command of which he was appointed.

Capt. Chauncy remained in command of this Yard until the breaking out of the war of 1812, when he was ordered to the command of the Lakes.

The autograph letter from Mr. Madison, President of the United States; appointing Capt. Chauncy to this important and responsible command, is still in the possession of the family, and bears the highest testimony to the patriotism, skill and energy of the officer selected for this high trust.

Cooper, in his History of the American Navy, speaking of the importance of this position, and noticing the fact that the choice of the Department fell on Commodore Isaac Chauncy, adds, "It was generally admitted by all conversant with his professional character, that a better selection could not have been made. Of tried firmness and spirit, Capt. Chauncy was one of the best practical seamen of the age, and his knowledge of ships extended to all those details which would properly come within the scope of his duties."

Commodore Chauncy's distinguished services on Lake Ontario, during the whole period of the war, are too well known to the whole country to require amplification here.

In reference to the difficulty which Commodore Chauncy always had to contend with in bringing Sir James Yeo to action, which he always avoided, Sir James afterwards admitted to Commodore Chauncy, when his guest at Sackett's Harbor, (on his way to England,) that it was the policy, and made the enjoined duty of Sir James, by means of especial orders, to avoid a general action, unless under decidedly favorable circumstances. This plan he pursued with tolerable success, though the perseverance and personal intrepidity of his antagonist had forced him to the very verge of a total defeat in the affair of the 28th of September.

In 1816 Commodore Chauncy was appointed to the command of the squadron in the Mediterranean, and sailed for that station

in the Washington, seventy-four, flagship, (the second line-of-battle ship ever commissioned under the American flag,) from Annapolis, Maryland, with Mr. Pinkney, Minister Plenipotentiary to the Court of Russia. Mr. Pinkney was conveyed to Naples, en route to St. Petersburg, to conduct some important negotiations with the government of the two Sicilies.

Commodore Chauncy arrived in the Mediterranean in June, 1816, and relieved Commodore Shaw, who had shortly before been left as senior officer by Commodore Bainbridge in the Independence, seventy-four.

Commodore Chauncy was commissioned, in company with Mr. Shaler, since Consul General at Algiers for many years, to open negotiations with the Dey of Algiers, who violated the treaty made with Decatur in 1815, as soon as he heard of the departure of the American fleet, and to bring him to terms by a practical display of his force. This duty he executed to the entire satisfaction of the government.

The large squadron under Commodore Chauncy was distinguished for its activity in cruising, and for the exact and perfect discipline maintained. It visited all the ports of the Mediterranean, and while at Naples the Washington was visited by large numbers of British naval officers, who then thronged the Continent after the general peace, and who did not fail to express their surprise at our possession of ships of war of so formidable an armament, and their admiration of the ship in her model, her equipment and her efficiency.

Commodore Chauncy cruised in the Mediterranean until the year 1818, when he was relieved in command by Commodore C. Stewart, in the Franklin, seventy-four, and returned to New York, July 4, 1818.

Commodore Chauncy, shortly after his return, was appointed to the command of the station, and kept his flag flying on board the Washington. His duties not requiring his residence at the Navy Yard, he retired to his country seat, a beautiful spot on the East River, which he had purchased in his absence. But this pleasure he was not long permitted to enjoy. In 1821 he was ordered to Washington, (as Navy Commissioner,) whither he proceeded with his family in December of that year, and

entered upon the duties of his office, with his colleagues Rodgers and Porter. He remained upon this duty until the year 1824, when he was again ordered to the command of the New York Navy Yard Station, which he held until June, 1833, when he was once more appointed Navy Commissioner, and removed to Washington.

In 1837, in consequence of the failing health of Commodore Rodgers, Commodore Chauncy was appointed President of the Board, and fulfilled all the arduous duties of that responsible post, to the entire satisfaction of the Department and Executive, until his death, which occurred on the 27th of January, 1840, at Washington City.

Without doubt, Commodore Chauncy fell a victim to the arduous duties of his office, which compelled him to a very sedentary life. This, acting upon a full and plethoric habit, requiring exercise, produced derangement of the functions of the stomach, which, terminating in a slow, nervous fever, resulted in his death. His illness was of short duration, about one month, and he died universally loved, esteemed and respected by a wide circle of admiring friends, while his death was regarded as an irreparable loss to the service, of which he was a distinguished ornament.

This imperfect sketch of Commodore Chauncy may be appropriately closed with the following extract from Cooper's History of the American Navy:—

"No officer of the American navy ever filled a station of the responsibility and importance of that which Commodore Chauncy occupied. And it may be justly questioned if any officer could have acquitted himself better of the high trust reposed in him. He commanded the profound respect of a vigilant, bold and skilful commander, to whom he was opposed, and to the last retained the entire confidence of his own government."

The wife of Commodore Chauncy was CATHARINE, the daughter of John and Catharine Sickles of New York.

His children were:—

I. CHARLES W., a Lieutenant in the Navy, who died in the Mexican war, while in command of the steamer Spitfire, August, 1847. His wife Catharine survived until October 24, 1855.

II. JOHN S., who has spent his life in the naval service of his country. He married MARIA J. F. GRAHAM, daughter of David and Mary Graham of New York, December, 1838. Their children were, 1. MARY STOCKTON, born September 13, 1839. 2. EDWARD B. born May 13, 1842, died in infancy. 3. KATE AUGUSTA, born January 6, 1843. 4. CHARLES WOLCOTT, born January 8, 1846. 5. FANNY LEAR, born October 5, 1848.

III. Rev. PETER S., Rector of St. James's church, city of New York. His wife is MARY S., daughter of Commodore James Renshaw of the United States Navy. Their children are, 1. AUGUSTA; 2. CATHARINE; 3. MARY RENSHAW; 4. HENRY STONE.

REV. ISAAC CHAUNCY OF HADLEY.

The Rev. ISAAC CHAUNCY of Hadley was the second son of the Rev. Israel Chauncy of Stratford, Ct., who was the youngest son of President Chauncy. He was born October 5, 1670, at Stratford. He was graduated at Harvard College, 1693, in the same class with the celebrated Henry Flynt. As his name stands first in his class on the Triennial Catalogue, it shows that his family was regarded as the first in rank, or public estimation; for, on this principle of rank, were the names then placed on the Catalogue. He was ordained, September 9, 1796, as the successor of the Rev. John Russell, who was the first minister of Hadley, nearly five years after the death of Mr. Russell. His ministry continued nearly 49 years. He died, May, 1745, in the 74th year of his age. Owing to ill health he had a colleague for the four or five last years of his life, the Rev. Chester Williams, who was his successor. The following epitaph is on his grave-stone at Hadley:—

"Here lies interred the body of the Rev^{d} Mr. ISAAC CHAUNCY, pastor of the First Church of Christ in Hadley; who was of a truly peaceable and catholic spirit; a good scholar; an eloquent orator; an able divine; a lively pathetic preacher; a burning and shining light in the candlestick; an exemplary christian; an Israelite, indeed, in whom was no guile. He departed this life, May y^{e} 2^{d}, A. D. 1745, Ætat. 74."

His wife was SARAH, on whose grave-stone is the following epitaph: "Here lies interred the body of Mrs. SARAH CHAUNCY,

the truly pious consort of the Rev. Mr. Isaac Chauncy, who departed this life, June 29th, A. D. 1720, Ætat. 38."

His second wife was ABIEL, the widow of the Rev. JOSEPH METCALF, the first minister of Falmouth, Mass., from which place she removed to Lebanon, Ct. She was the youngest daughter of the Rev. William Adams of Dedham, who was the father of Rev. Eliphalet Adams of New London. Her mother was ALICE BRADFORD, who was a descendant of Governor Bradford. Her daughter, ELIZABETH METCALF, married Rev. Jonathan Lee, first minister of Salisbury, Ct. Their daughter, ELIZABETH, married the Rev. Thomas Allen of Pittsfield, and was the mother of Rev. William Allen, D. D., President of Bowdoin College. Deacon MILO LEE, the father of Rev. Jonathan Lee, was a son of Elizabeth Metcalf.

REV. ISAAC CHAUNCY'S WORKS.

I. A Lecture Sermon, preached at Hadley, on the 16th day of February, 1732. Matthew, xvi., 26. *The Loss of the Soul.* "*For what is a man profited, if he shall gain the whole world, and lose his own soul?*"

II. A Sermon, preached at Hadley, upon a Lord's day, 1731, by Isaac Chauncy, A. M., Minister of the Gospel, and pastor of the church in Hadley. Joshua, xxiv., 19. *The Vanity of Superficial Religion.* "*And Joshua said unto the people, Ye cannot serve the Lord.*"

III. A Sermon on the death of Rev. John Williams, Deerfield, June 12, 1729.

IV. A Sermon, preached at the ordination of Rev. William Rand, at Sunderland, May 20, 1724. II. Cor. xii., 15. "*And I will very gladly spend and be spent for you.*" This sermon is a fine specimen of logical division and arrangement.

THE CHILDREN OF REV. ISAAC AND SARAH CHAUNCY.

I. MARY, born May 10, 1698, died 1701.

II. ISRAEL, born March 5, 1700, graduated at Harvard College, 1724; was sometime a preacher; became deranged, and was confined in an out-building, which he contrived to set on fire, and was burned to death, November, 1736.

III. ABIGAIL, born November 13, 1701. To be mentioned again.

IV. RICHARD, the second son of Isaac Chauncy of Hadley, was born October 23, 1703. He removed to Hadley Precinct, now Amherst, as early as 1737. On the Town Records, "Voted, November 22, 1737, that John Nash and Richard Chauncy be a committee to seek after a minister." "Voted, that Richard and Doctor N. Smith, and David Smith, be a committee to issue warrants for a precinct meeting." "Voted, 1750, that Richard Chauncy and Ensign Josiah Chauncy be a committee to decide where a school shall be kept."

He married ELIZABETH ———. Their children were: 1. OLIVER, born July 19, 1730. 2. ELIZABETH, born July 25, 1732. 3. EUNICE, born April 2, 1735. 4. JERUSHA, born February 8, 1740. 5. MEDAD, born July 14, 1744. 6. ABIGAIL, born 1748.

In 1771, Richard Chauncy was an inhabitant of Whately, and was one of the seventeen male members who were formed into a church there. His wife Elizabeth's name is on the list of church members. He died December 30, 1790, aged 82. She died May 22, 1790, aged 82.

One of their daughters was married to JONATHAN SMITH. They had children: 1. SETH; 2. DAVID; 3. MARTIN; 4. JONATHAN, and two daughters, EXPERIENCE and JERUSHA. Seth Smith left at least eight children; David left two, and Martin, one.

One of the daughters of Richard Chauncy married SAMUEL BRIDGMAN, but left no children.

V. CATHERINE, born January 5, 1706.

VI. SARAH, born December 13, 1707.

VII. DOROTHY, born June 24, 1710; married Rev. GRINDALL RAWSON; died, 1780.

Rev. GRINDALL RAWSON, youngest son of Rev. Grindall Rawson of Mendon, and grandson of the celebrated Secretary Rawson, was born September 6, 1707; graduated at Harvard College in 1728, was the first pastor in South Hadley, where he was settled in 1733. After residing there eight years he was dismissed, and removed to Hadlyme in Connecticut, and was installed first pastor of the First Church, where he remained until his death, which occurred March 29, 1777. Under his ministry there was

a very powerful revival of religion in South Hadley. It is said of him that "he was remarkable for pleasantry in conversation, and had a remarkable talent for reconciling parties at variance."

Their children were, (1.) EDWARD GRINDALL. He continued in Hadlyme until his death. He married SARAH HOLMES. Their children were, 1. CHARLES CHAUNCY; 2. THOMAS HOOKER; 3. GRINDALL; 4. OZIAS; 5. JOSEPH; 6. CHARLES; 7. SARAH; 8. DOROTHY; 9. CATHERINE. (2.) CHARLES, a physician. (3.) WILLIAM, who died young. (4.) HOOKER. (5.) CHAUNCY. (6.) DOROTHY. The last two died young.

VIII. CHARLES, born June 28, 1712. Removed to East Hadley, or Hadley Precinct, now Amherst. He and his wife SARAH had children: 1. CATHERINE, baptized January 4, 1741. She was married, April 24, 1759, to BENJAMIN HARWOOD, by Josiah Chauncy, J. P. 2. DOROTHY, baptized April 1, 1744. 3. ISAAC, baptized August 22, 1745. His children by his second wife, MARY, were, 1. EUNICE, baptized June 5, 1748. 2. DAVID, baptized April 8, 1750.

IX. JOSIAH, the youngest son of Rev. Isaac Chauncy, was born November 4, 1716. He resided in Hadley Precinct, (Amherst,) before 1737. He, with his two brothers, Richard and Charles, having, in their father's family, enjoyed more than common advantages, and, taking a leading part in public affairs, must have had great influence in giving a character to the infant town of Amherst. He, if any one, was the Father of the Town. He was for a considerable time usually moderator of the public meetings; was for a long time justice of the peace; town clerk; selectman; assessor; Representative to the General Court. It was "*Voted*, June, 1755, to send some meet person to the General Court, to appear in behalf of the Precinct respecting a petition the said Precinct have entered in said Court, to be set off a District." "*Voted*, that Josiah Chauncy be the person to appear in behalf of the parish at the General Court for said purpose."

Accordingly he went to Boston and appeared before the General Court, and obtained the object of the petition. As a Justice of the Peace many important cases were tried before him. An aged lady, who remembered him well, told me that "there were frequently large collections of people assembled to witness the trials before Judge Chauncy."

In the time of the Revolutionary War, he, like many of the leading men in the region, was suspected of being a Tory. They felt that the time had not yet come to take up arms against Great Britain. Rev. David Parsons, Judge Simeon Strong, Doctor Seth Coleman, and others, sided with Esquire Chauncy. See Appendix.

Mr. Chauncy held no office during the war. But immediately on the declaration of peace he resumed his place at the head of affairs. He cultivated a large and excellent farm about half a mile south of the Colleges, now owned by Mr. Horace Kellogg. The remains of the fish-pond which he constructed are still to be seen.

He was a professor of religion from early life. One of the several old ladies whom I visited to make inquiries about him, told me that he was in the habit of saying that "he was ready to die at any time." One morning, after he had a severe attack of the bilious colic, he said to her, "Mother, I was afraid I should die before morning." "Well," said she, sportively, "I always knew that, after all, you had as lief be hung as to die."

About the year 1702 he removed with his family from Amherst to Albany County, N.Y., now Schenectady County, where he died, and was buried, the same year. Before leaving Amherst he deposited his papers with a Mrs. Smith, who resided on the opposite side of the way, for safe-keeping. She preserved them twenty or thirty years, until her daughter persuaded her to destroy them, under the idea that they would never be called for. The daughter herself informed me that they were kept in a certain case of drawers, which she needed, and that she burned them with her own hands.

THE CHILDREN OF JOSIAH AND MARY CHAUNCY.

I. Isaac, born about 1758 or 60. He was educated for the ministry. But, becoming dissipated, and spending much of his father's estate, he left home immediately after his father's death, and has not been heard of since by any of his family, and probably died in obscurity. I recollect seeing him, when he occasionally visited the Chauncys of Durham, not far from 1808. See Appendix.

II. Moses, to be mentioned again.

III. Samuel, born about the year 1764, died a bachelor.

IV. Josiah, born July 19, 1767; married, and left a son Samuel and three daughters. He died about the year 1796.

V. Mary, died unmarried, about the year 1796.

MOSES CHAUNCY.

Moses, the second son of Josiah Chauncy, was born April 12, 1762; married in 1792, Sarah Calkin; settled in the immediate vicinity of the place where his father died, and there lived until his death, which took place on the eve of the anniversary of his birthday, April 11, 1814, aged 52 years, and was buried near his father. He was much respected in the county for his many virtues. He served the town where he resided as a justice of the peace, and the county as one of the judges.

The children of Moses and Sarah Calkin Chauncy were:—

I. William, to be mentioned again.

II. Orange, born 1795. Living in Illinois. No issue.

III. Diantha, born 1797; died young.

IV. Electa, born 1799; married Joseph Green; died 1838. Left one daughter, Sarah, who married Edmond Wilcox.

WILLIAM CHAUNCY OF NEW YORK.

William Chauncy, A. M., merchant of New York, was born January 21, 1793; married, May 3, 1818, Julia Ann, daughter of J. Tice of New Jersey.

Their children are:—

I. Anna Christina, (adopted,) married Horatio G. Prall. They have two children, 1. Julia Ann; 2. William Chauncy.

II. Margaret, born January 25, 1819; married George W. Stanton, Jr. of Albany. Their children:—

1. William Chauncy, born February 5, 1839; died March 21, 1845.
2. Sarah Morgan, born December 2, 1842.
3. Helen, born December 7, 1845.
4. Charles, born March 19, 1847; died October 16, 1848.
5. Julia C., born Aug. 11, 1849.

III. Helen, born August 23, 1820; died January 29, 1848.

IV. JULIA E., born June 10, 1824; died April 28, 1841.

V. MARY FRANCES, born July 20, 1832; married, June 9, 1857, Chauncey McKeever, of the U. S. Army, son of Com. McKeever, U. S. Navy.

VI. CHARLES WILLIAM, born January 5, 1838. Now in College.

ABIGAIL CHAUNCY.

ABIGAIL, daughter of Rev. Isaac Chauncy of Hadley, was born November 13, 1701; was married to the Rev. JOHN GRAHAM. The following letter, addressed to Rev. Nathaniel Chauncy of Durham, shows remarkable vigor of thought and expression:—

Rev. Sir,—As you are my kinsman, I hope, if it lies in the power of your hand to help me under difficulties and straits, you will not be wanting. The case, in a word, is this. Mr. Graham [her husband] was minister of Stafford when we were married. There we some years underwent such pinching straits, as would make your heart bleed did I relate them to you. But Mr. Graham's charge of that people lay so near his heart, that he could not entertain thoughts of leaving them, but hoped every year it would be better the next, till at last it came to that, that we could not get bread to eat: We have not had a morsel to eat for five or six days at a time, but when my children have cried for supper I have been obliged, night after night, to sing them to sleep, having nothing to give them. When things came to this pass Mr. Graham laid his case before the association. They advised him to call a council, which he did, regularly, according to our platform, consisting of ten churches. The council dismissed him, and since he left that place the people have sued him in an action of three hundred pounds damage for breaking his ministerial covenant with them. In the inferior court he denied their jurisdiction, but the court overruled, upon which he appealed to the superior court, and there he renewed his plea, and the judges have not given in whether it belongs to them or not. Mr. Graham is resolved never to submit to them. He says that as a minister he is sued, and as such he knows no civil judges. It is a covenant on his side purely spiritual, and therefore not to be judged of by common law, and therefore he thinks himself bound in conscience rather to sacrifice liberty, estate, nay, and life, than submit to

their authority. Now two things I intreat of you in this case; one is to try to inform yourself from Captain Wadsworth, who is one of the judges, what benefit the council's dismission will be to Mr. Graham if he submit, whether the court will allow it sufficient to bar the action, and, if so, then please to write to Mr. Graham, and advise him to submit; or, however, to write him your best advice. My father and friends at Hadley and Springfield I hear were well last week. I earnestly beseech all the service you can do me in this matter. The people's abuse of Mr. Graham since he left them, added to his sorrow for the necessity he was under to leave them, hath exceedingly crushed his spirit. Pray write to him, and do for us what you can, and oblige your friend and servant, ABIGAIL GRAHAM.

The Rev. Mr. Nathaniel Chauncy, pastor of Durham.

The Rev. JOHN GRAHAM, the second son of a Marquis of Montrose, was born in Edinburgh, 1694, the year that Queen Mary died. He received his education and was graduated at the University of Glasgow. He studied Medicine and Theology at Edinburgh. He emigrated to this country with the people of Londonderry in 1718, and resided first at Exeter, N. H., but afterwards was ordained as the first minister in Stafford, Ct., May 25, 1723. After ministering to his people there, and suffering great privations from an inadequate support, he was dismissed in 1731. After residing for a time in Lebanon, he was settled in the second parish of Woodbury, now Southbury, January 17, 1733. Here he had a house given him and a hundred pounds annual salary. In this field of labor he remained until his death, December 11, 1774, in the eighty-first of his age, and the fifty-fourth of his ministry.

He was a learned theologian, and a consistent, devoted and indefatigable pastor, universally revered for his piety, and was extensively influential in church affairs throughout the State. His manuscript sermons, which are said to contain a clear and powerful elucidation of the whole christian system, displaying a large amount of biblical and classical learning, he bequeathed to his grandson JOHN A. GRAHAM, whom he christened with his own name, who left them to his son JOHN LORIMER GRAHAM of New

York city. He made during his ministry two visits to England and Scotland, on each occasion on a mission from Yale College to procure aid in books for that Institution, in the success of which he always felt a deep interest. In both of these missions he was successful, and was well entitled to the gratitude of the College.

He preached a sermon at his own ordination, to which was prefixed a preface by the Rev. Timothy Edwards of Windsor, from the text, "*Let every one that nameth the name of Christ depart from iniquity.*" The doctrine he derived from the text was, "All such persons as name the name of Christ are thereby obliged to depart from iniquity. In exhibiting the doctrine he remarked that he should pursue this method:

"I. I shall endeavor to show what is included in our naming the name of Christ.

II. I shall consider what it is to depart from iniquity.

III. I shall show what obligation lies upon all such as name the name of Christ to depart from iniquity, and

IV. I shall briefly apply the whole."

The Sermon bears the marks of an earnest, vigorous mind, and of devoted piety.

He published, also, a pamphlet on Episcopacy, against Dr. Johnson and Mr. Beach, in 1732, and a Rejoinder to Dr. Johnson's Answer; also, a Sermon preached at Coventry at the ordination of Nathan Strong, 1745; and an Answer to Mr. Gale's pamphlet, entitled, "A calm and full vindication, &c., relating to Yale College."

The first wife of Rev. John Graham was Love Sanborn of Exeter, N. H.

His second wife was Abigail Chauncy, daughter of Rev. Isaac Chauncy of Hadley, who has already been mentioned. His children were:—

I. John, who was graduated at Yale College, 1740, and was settled in West Suffield, Conn., and died 1796. He was the father of the late Sylvester Graham of Northampton, a noted lecturer on health and temperance, who died in 1851, aged 56.

II. Robert, the eldest child of his second wife, Abigail Chauncy, was educated as a physician, and practised with success and

ability. He resided at White Plains, and was Judge of the Common Pleas and of the Admiralty Court.

III. CHAUNCY, who was educated at Yale College, 1747, and was settled in the ministry in Fishkill, N. Y., and died 1784.

IV. ANDREW, who was educated as a physician, and attained great celebrity in his profession. He died in Southbury, 1785. He was the father of JOHN A. GRAHAM, LL. D., of Vermont and New York, who died in 1841.

V. EIZABETH, who married DANIEL BALL.

VI. LOVE. She married, first, JOHN BRINKERHOFF; second, Rev. JONATHAN LEE, the first minister of Salisbury. He was born, 1718, in Coventry, Conn.; was graduated at Yale College, 1742; studied theology under the direction of Rev. Solomon Williams of Lebanon; was settled at Salisbury, November 23, 1744. He was an animated and popular preacher. He had by his wife Love, two sons, CHAUNCY and ROBERT WALKER, and one daughter, LOVE.

CHAUNCY LEE graduated at Yale College, 1784; studied law in Sharon under John Canfield, Esq., in company with the late John Cotton Smith; opened a law office in Salisbury, his native town; afterwards studied theology with the Rev. Dr. West in Stockbridge; was settled in Sunderland, Vt., March 18, 1790; was installed in Colebrook, Ct., in January, 1800; was installed pastor of the church in Marlborough, November 18, 1828, where he continued till January 11, 1837. After this he resided with a son in Hartwick, N. Y. till his death, which occurred in December, 1842. He died at the age of 79. He was a man of bright parts, of great liveliness of mind, was an agreeable companion, was a faithful and devoted pastor. He received the degree of Doctor of Divinity from Columbia College, N. Y., 1824.

He published the *American Accountant; An Arithmetic; The Trial of Virtue, a Metrical Version of the Book of Job; An Election Sermon*, 1813; A Sermon on the death of A. R. ROBBINS, 1813; *Sermons* designed for *Revivals*, 1824; *Letters* from Aristarchus to Philemon, 1833; many pieces of music.

Dr. Lee married, first, ABIGAIL STAUNTON of Salisbury. She died 1805. By this marriage he had two sons and a daughter. One of them, CHAUNCY GRAHAM, was graduated in Middlebury College, 1817, and has since been settled in the ministry. His

second wife was Mrs. OLIVE SPENCER of Amenia, N. Y. She died 1818. By this marriage he also had two sons and a daughter. His third wife was Mrs. REBECCA GREEN of New London, whom he married in 1818.

VII. SARAH, who married GIDEON HURD.

VIII. ABIGAIL, who died young.

IX. RICHARD CROUCH, who was graduated at Yale College, 1760; was settled in the ministry at Pelham, Mass.; died 1771.

X. ABIGAIL, who married JOHN HINMAN.

Many of the descendants of John Graham and Abigail Chauncy, his wife, have been distinguished for talents, integrity and usefulness. Among these should be mentioned ISAAC GILBERT GRAHAM, M. D., a Surgeon in the Revolutionary War. JOHN A. GRAHAM, LL. D. JOHN A. GRAHAM, Post Captain in the United States Navy. Col. JOHN LORIMER GRAHAM, formerly Post Master of the city of New York.

SARAH CHAUNCY.

Sarah Chauncy, the eldest daughter of President Chauncy, was born at Ware, England, June 13, 1631, and baptized on the 22d. She was admitted to the church in Cambridge, December 10, 1656. She was married, October 26, 1659, to the Rev. Gershom Bulkley, son of Rev. Peter Bulkley of Concord, Mass., who was educated at Cambridge, England, was a Fellow in St. John's College, and was distinguished for his learning, his piety and usefulness as a minister, and for his talents as a theologian and a poet. She died June 9, 1699.

Rev. Gershom Bulkley was born at Concord, Mass., December, 1636. His mother, Grace Chitwood, daughter of Sir Richard Chitwood, was a lady highly accomplished, and of a superior education. At the age of fourteen he entered Harvard College, and was graduated before he completed his nineteenth year, in 1655. He probably pursued his classical studies before entering college, and his theological education afterwards, with his father. He was settled over the church in New London, Conn., according to one authority, about 1658, and, according to another, in 1661. He remained until 1666 or 7, when he took a dismission and went to Wethersfield. Here he was installed as successor of Rev. John Russell, who had removed to Hadley, Mass. After preaching in Wethersfield about eleven years he was dismissed, at his own request, on account of ill health.

After this Mr. Bulkley, having devoted himself to the medical profession, commenced the practice of physic in Glastenbury, and soon acquired a high reputation in his new profession. In the war with the Naragansett Indians he was appointed surgeon to the army in 1675, and served under Major Talcott, who had the command of the troops raised by the Colony. On one occasion, while the troops were in pursuit of the enemy, he was attacked by a number of Indians, near Wachuset in Massachusetts, and was wounded in the thigh.

After a life of benevolent and useful efforts he died December 2, 1713, aged 77 years and 11 months. The following is the inscription on his monument: "He was honorable in his descent;

of rare abilities; extraordinary industry, excellent learning, master of many languages, exquisite in his skill in divinity, physic and law, and of a most exemplary and christian life. *In certam spem beatæ resurrectionis repositus.*"

The Hon. Isaac Stewart of Hartford, who married a descendant, writes me, that he has in his possession manuscript briefs for *law cases*, manuscript *medical prescriptions*, and manuscript *sermons*, all in the hand-writing of Mr. Bulkley.

In the Queen of England's State Paper Office is a manuscript volume prepared by him. A copy of this work has been procured, through the agency of Henry Stevens, Esq., and is now in the Library of the Historical Society in Hartford, Conn. It was written for the use of the British ministry against the chartered rights of Connecticut. The title-page is as follows: "WILL AND DOOM, *or the Miseries of Connecticut, under a Usurped and Arbitrary Power;* being a narration of the first erection, and exercise, but especially of the late changes and administration of Government in their Majesties Colony of New England in North America, 1689." In the same year he published a pamphlet on the affairs of Connecticut, but no copy is known to exist in this country.

The children of Gershom and Sarah Chauncy Bulkley were:

I. CATHARINE, who married Richard Treat of Wethersfield. She died before her father, leaving one child, CATHARINE, born August 26, 1706, who married SAMUEL DEMING of Wethersfield, June 16, 1726.

II. DOROTHY, who married THOMAS TREAT of Glastenbury, Conn., July 5, 1693.

III. CHARLES, who was licensed to practise medicine in New London by the County Court, 1687. He lived and died in New London. Capt. CHARLES BULKLEY, who died in 1848, at 95 years of age, and LEONARD BULKLEY, who died in 1849, and left the bulk of his estate to found a free school for boys, were descendants of Dr. Charles, the son of Gershom Bulkley.

IV. PETER, lost at sea.

V. EDWARD, lived in Wethersfield.

VI. JOHN was graduated at Harvard College in 1699. Was ordained as the minister of Colchester, Conn., December 20,

1723, and died June, 1731. He was married in 1720 to PATIENCE, daughter of John and Sarah Prentice of New London, and was the father of twelve children. He wrote, 1. A Preface to R. Wolcott's "*Meditations.*" 2. An *Election Sermon* in 1713, entitled "The Necessity of Religion in Societies." In 1724 he published an "*Inquiry into the Right of the Aboriginal Natives to the Lands in America.*" In 1729 he published another tract, entitled "*An Impartial Account of a late Debate at Lyme upon the following points: Whether it be the will of God that the Infants of Visible Believers should be baptized; Whether Sprinkling be lawful and sufficient; and, whether the present way of maintaining ministers, by a public rate or tax, be lawful.*"

Dr. Chauncy thus writes concerning him:—

"Mr. John Bulkley I have seen and conversed with, though so long ago that I form no judgment of him from my own knowledge. Mr. Whittlesey of Wallingford, Mr. Chauncy of Durham, and others I could mention, ever spoke of him as a first-rate genius; and I have often heard that *Dummer* and he, who were classmates in college, were accounted the greatest geniuses of that day. The preference was given to Dummer in regard of quickness, brilliancy and wit; to Bulkley in regard of solidity of judgment and strength of argument. Mr. Gershom Bulkley, father of John, I have heard mentioned as a truly great man, and eminent for his skill in chemistry; and the father of Gershom, Mr. Peter Bulkley of Concord, was esteemed in his day as one of the greatest men in this part of the world. But by all that I have been able to collect, the Colchester Bulkley surpassed his predecessors in the strength of his intellectual powers."

"Mr. Bulkley was classed by the Rev. Dr. Chauncy, in 1768, among the three, most eminent for strength of genius and powers of mind, which New England had produced. The other two were Mr. Jeremiah Dummer and Mr. Thomas Walter."

The following humorous story concerning him is from an ancient publication, quoted in BARBER'S *Historical Collections* of Connecticut:—

"The Rev. Mr. Bulkley of Colchester, Conn., was famous in his day as a casuist and sage counsellor. A church in the neighborhood had fallen into unhappy divisions and contentions,

which they were unable to adjust among themselves. They deputed one of their number to the venerable Bulkley for his advice, with the request that he would send it to them in writing. It so happened that Mr. Bulkley had a farm in an extreme part of the town, upon which he intrusted a tenant. In superscribing the two letters, the one for the church was directed to the tenant, and the one for the tenant, to the church. The church was convened in order to hear the advice which was to settle all their disputes. The moderator read as follows: '*You will see to the repair of the fences, that they be built high and strong, and you will take special care of the old black bull.*' This mystical advice puzzled the church very much at first, but an interpreter among the more discerning ones was soon found, who said, 'Brethren, this is the very advice which we most need; the direction to repair the fences is to admonish us to take good heed in the admission and government of our members; we must guard the church by our master's laws, and keep out strange cattle from the fold. And we must in a particular manner set a watchful guard over the devil, the old black bull, who has done so much harm of late.'

"All perceived the wisdom and fitness of Mr. Bulkley's advice, and resolved to be governed by it. The consequence was, that all the animosities subsided and harmony was restored to the afflicted church. What the subject of the letter sent to the tenant was, and what good effect it had upon him, the story does not tell."

APPENDIX.

A.

To show the pride and power of HUGH BIGOD, Earl of Norfolk, Camden states, that "when the seditious Barons put all England in an uproar, Bigod fortified a castle, to the strength of which nature very much contributed; of which he was wont to boast as if it were impregnable:"

> "Were I in my castle of Bungey
> Upon the river Waveney,
> I would ne care for the King of Cockeyney."

B.

In the north aisle of the church of Sawbridgeworth, which lies between London and Cambridge, is a tomb-stone, with the Chauncy coat-of-arms on it, and this inscription:—

> Of your charite
> Say a Pater-noster and an Ave
> For the soul of William Chaunce
> On whose soul Jesu have merce.

C.

Extract from the 1st volume of *Athenæ Oxonienses*, page 159, n. 211.

MAWRICE CHAWNEY, *Chamney*, *Chancy*, or *Channy*, so many ways I find him written, was from his juvenile years a *Carthusian* monk in the house of that order near *London*, (now called by some the *Charter*-House, and by others *Sutton's* Hospital,) the brethren of which place, as of others in *England*, did commonly

study in an ancient place of literature near to *London* Coll. alias *Burnell's* Inn within this University, and no doubt there is but that this *M. Chawney* did receive instruction in theological matters therein, or at least in some other house of learning in *Oxon.* But so it was, that at the dissolution of religious houses by K. *Hen.* 8. he, with his brethren (18 in number) being committed to custody for denying the King's supremacy over the Ch. of *England*, did at length with much difficulty escape out of prison, and so consequently death, which all the rest suffered at several times, before the year 1539. At length settling himself at *Bruges* in *Flanders* became Prior of some of his English brethren (of the same order) there: And from him do our English *Carthusians* beyond the sea at *Neoport* in *Flanders* derive their succession in the said house near *London*, to this day, having always been esteemed by them a most devout and pious person. He hath written a book entit. *Historia aliquot nostri sæcculi Martyrum cum pia, tum lectu jucunda nunquam antehaec typis excusa.* Printed (at *Mentz* in *Bavaria* as it seems) *an.* 1550 in qu. and dedicated by *Vitus à Dulken* Prior of the *Carthusians* of *St. Michael* near to *Mentz* and *William à Sittart* Procurator of the said house, to *Theodore Loher à Stratis* Prior of the *Carthusians* house of *St. Marie the Virgin* in *Buxia* near to *Memmingen* in *Schawben* a province of *Germany.* This book contains (1) *The Epitaph of Sir Tho. More*, written by himself in Latin, fixed over his grave in Chelsey Church near to London. (2) *The Captivity and Martyrdom of John Fisher B. of Rochester.* (3) *The Capt. and mart. of the said Sir Th. More, sometimes L. Chanc. of England.* (4) *The Martyrdome of Reynold Brigett a pious divine, and of others.* (5) *The Passion of* 18 *Carthusians of London*, beginning with the life and passion of *John Houghton* the Prior of them all, contained in 14 chapters, &c. This passion and martyrdom of the said *Carthusians* was by the care of our author represented in figures; and being afterwards engraved on copper, were printed at *Colon. Ub.* about 1608. He also reviewed, corrected, and put some additions to a book entit. *Vita Carthusiana*, written by *Peter Sutor* Prior of the *Carthusians* at *Paris*, an. 1522. Which being so done, he wrot the epistle dedicatory before it; all printed together at Lovaine, 1572,

in oct. Our Author *Chancaeus* (as he writes himself in that book) was then living in his cell at *Bruges* before mentioned, with several English *Carthusians* under his government. I have seen a MS. written by our Author *Chancaeus*, bearing this title, The divine clowde of unknowing—The beginning of which is, *Goostly frende in God, I pray the and besece the that thou wilt have a besy beholding to the course* and manner of thy calling, &c. It containeth 75 Chapters, and with it is bound his *Epistle of private counsel*, the beginning of which is, *Goostly frende in God, as touching thy inward occupation*, &c. And at the end of the book is this written. *Liber domus Salvatoris beatissimæ virginis Mariæ juata London. Ordinis Carthusiani, per M. Chawncy, quem exaravit secundum Williamm Exmeuse.* The said *Exmeuse* or *ex Mewe*, who had been bred in *Christs* Coll. in *Cambridge* did enter himself a *Carthusian* of the said house near *London* in the 28 year of his age, being then sufficiently versed in the Gr. and Lat. tongues. Afterwards he was made Vicar, and thence removed to be procurator thereof: And being one of the number that denied the King's supremacy, suffered death by hanging, drawing and quartering, 19 June 1535. As for our author Chancy he submitted to fate on the 12. July in fifteen hundred and eighty-one, according to the accompt followed in *Flanders*. Whereupon his body was buried, as I suppose, in the Chappel belonging to the *Carthusians* at *Bruges* before mentioned. He hath left behind him a most celebrated name for his rare piety, which is preserved among those of his profession at *Bruges*, Neoport in Flanders, and at other places. Neither is it denied by any knowing and moderate protestants but that his name is worthy to be kept in everlasting remembrance.

D.

JOHN STILL, Bishop of Bath and Wells, was son of Thomas Still of Grantham, Lincolnshire. He was Fellow of Christ's College, and Doctor of Divinity, chosen Master in St. John's College in 1572, in Trinity in 1577, Rector of Hadleigh in Suffolk, President of Trinity, Vice-Chancellor 1575 or 6, until

1592, in which last year he was consecrated Bishop of Bath and Wells. He died February 26, 1607, leaving £500 for the poor of a hospital at Wells, with which his son, NATHANIEL STILL, Esq., purchased lands in 1614. [*Monasticon*, vol. i., p. 418.] From him the name of *Nathaniel* was introduced into the Chauncy family.

Bishop Still's wife was the daughter of Sir John Horner, and was descended from the *Luttrels*, *Arundels*, *Howards*, and Edward 1st.

He was the author of "*Gammer Gurton's Needle*," a dramatic piece of low humor, very characteristic of the manners of the English at that day. In that piece is the following "fine old chant," with a Latin translation from *Blackwood's Magazine* for July, 1822, by MAGINN.

Backe and side go bare, go bare
Both foot and hande go colde:
But bellye, God send the good ale yenough,
Whether it be newe or olde.
I cannot eat but lytle meate,
My stomache is not good;
But sure I think that I can drynke
With him that wears a hood.
Though I go bare, take ye no care,
I am nothing a colde;
I stuff my skyn so full within
Of jolly good ale and olde.
Backe and side go bare, go bare,
Bothe foote and hande go colde;
But bellye God send the good ale enoughe,
Whether it be newe or olde.

Sint nuda dorsum, latera
Pes manus algens sit;
Dum ventri veteris copia
Zythi novive fit.
Non possum multum edere,
Quia stomachus est nullus;
Sed volo vel monacho bibere
Quanquam sit huit cucullus.
Et quamvis nudus ambulo
De frigore non est metus;
Quia semper Zytho vetuto,
Ventriculus est impletus.
Sint nuda dorsum latera,
Per manus algens sit,
Dum ventri veteris copia
Zythi novive fit.

I love no rost, but a nut-brown toste,
And a crab laid in the fyre;
A little breade shall do me stead,
Much breade I not desyre.
No frost nor snow, nor winds I trow
Can hurt me if I wolde;
I am so wrapt, and throwly lapt,
Of jolly good ale and olde.
Backe and side go bare, &c.

Assatum nolo—tostum volo—
Vel pomum igni situm,
Nil pane careo, parvum habeo
Pro pane appetitum.
Me gelu nix, vel ventus vix
Afficerent injuria;
Hæc sperno, ni adesset me
Zythi veteris penuria.
Sint nuda, &c.

And Tyb my wyfe, that, as her lyfe
Loveth well good ale to seeke;

Et uxor Tybie, qui semper sibi
Vult quærere Zythum bene,

Full oft drynkes shee, tyll ye may see
The teares run down her cheeke;
Then dowth she trowle to mee the boule,
Even as a mault-worme shuld;
And sayeth "Sweete hart, I took my parte
Of this jolly good ale and olde."
Backe and side go bare, &c.

Ebibit hæc persæpe, nec
Sistit, dum madeant genæ.
Et mihi tum dat cantharum,
Sic mores sunt bibosi;
Et dicit "Car. en! implear
Zythi dulcis et annose."
Sint nuda, &c.

Now let them drynke, till they nod and wynke,
Even as good felowes should doe,
They shall not mysse to have the blysse
Good ale dothe bringe men to.
And all poore soules that have scowr'd boules,
Or have them lustily trolde,
God save the syres of them and their wyves,
Whether they be yonge or old.
Backe and side go bare, &c.

Nunc ebibant, donee nictant
Ut decet virum bonum;
Felicitatis habebunt satis,
Nam Zythi hoc est donum
Et omnes hi, qui canthari
Sunt haustibus lactati,
Atque uxores, vel juniores
Vel senes, Diis sint grati.
Sint nuda, &c.

E.

"A few days after, the learned, aged and venerable President of the College, Mr. Chauncy, visited him, who, perceiving the symptoms of death upon him, said to him; 'The Spirit and the Bride say, Come:' He replied, 'I know not why the Lord should say to such an unworthy one as I am, Come to me! Nevertheless, Lord, at thy bidding I come to thee.' So he did leave the earth for heaven, July 9, in the 43d year of his age. * * * President Chauncy said to me, 'That if he would envy any man in the world either for his grace or his learning, and uncommon abilities, Mr. Mitchel would be the man.'"

In this extract from the life of Rev. Jonathan Mitchel, by Increase Mather, we have at once high testimony to the great worth of Mr. Mitchel, and striking proof of the magnanimity of President Chauncy, who bestows this high commendation upon him, though he had distinguished himself by his opposition to the views of President Chauncy with respect to the result of the Synod.

F.

Extract from the Epistle Dedicatory prefixed to *Neonomianism Unmasked.*

"In a word, shall we stand still with our fingers in our mouths, in such a day of peace and liberty, while we are brow-beaten or wheedled out of the great fundamental points of eternal life and salvation, which in all ages of antichristian tyranny have triumphed over the smartest persecutions, through the blood of the Lamb, and the word of his testimony, in the faith and patience of the saints, who have not loved their lives unto death in the heroic defence of them, against the very same opposition? And who, I pray, will harm us now, if we as strenuously defend the truth as it is audaciously attacked? Have any of us suffered to the spoiling of our goods in the defence of truth of a subordinate and subservient nature to these? And shall we suffer all this in vain, and cast ourselves tamely at the feet of such a confident invader of our most choice and precious things in this world? Yea, our very life in Christ? What is it that affrightens us? Doth the scripture, law or learning terrify us? If so little a footman can run us out of breath, how do we think to contend with horses, dragooners, I mean, if they should come? And if in the land of peace we are wearied, what shall we do in the swelling of Jordan? If popery should ever over-run us again (which God forbid) and we should be called to bear testimony to these truths at fire and faggot, as the famous martyrs have done? It 's to be feared now, that many protestants would provide for their safety, by flying to the Neonomian Asylum. But, to conclude, however we shrink from the despised truths of Christ, shuffle and cut with him, and sometimes huff and bounce at him, or some truth of his, I am assured the God of Glory and Grace, who hath hitherto preserved the pure doctrine of his Gospel, not only from the impure mixtures of pretenders to Holiness, the crafty Methodists of Satan as an angel of light, but also from his open rage as a roaring lion, will continue yet to maintain it against all the blighting winds of false doctrine: That Christ hath his fan in his hand, and will thoroughly purge his floor; and that if any man lay any other foundation than that is laid, which is Jesus Christ, and con-

tinues so to do, his root shall be rottenness, and his blossom go up as dust."

ISAAC CHAUNCY of London, 1692.

G.

SPECTATOR, No. 317.

My friend, Sir Andrew Freeport, as we were sitting in the club last night, gave us an account of a sober citizen, who died a few days since. This honest man being of greater consequence in his own thoughts, than in the eye of the world, had for some years kept a journal of his life. Sir Andrew showed us one week of it. Since the occurrences set down in it mark out such a road of action as that I have been speaking of, I shall present my reader with a faithful copy of it; after having first informed him that the deceased person had in his youth been bred to trade, but finding himself not so well turned for business, he had for several years last past lived altogether upon a moderate annuity.

Monday, eight o'clock. I put on my clothes and walked into the parlor.

Nine o'clock, ditto. Tied my knee-strings, and washed my hands.

Hours ten, eleven and twelve. Smoked three pipes of Virginia. Read the Supplement and Daily Courant. Things go ill in the north. Mr. Nisby's opinion thereupon.

One o'clock in the afternoon. Chid Ralph for mislaying my tobacco box.

Two o'clock. Sat down to dinner. Mem. Too many plums and no suet.

From three to four. Took my afternoon's nap.

From four to six. Walked into the fields. Wind S. S. E.

From six to ten. At the club. Mr. Nisby's opinion about the peace.

Ten o'clock. Went to bed. Slept sound.

Tuesday being holiday, eight o'clock. Rose as usual.

Nine o'clock. Washed hands and face, shaved, put on my double soaled shoes.

Ten, eleven, twelve. Took a walk to Islington.

One. Took a pot of mother Cob's mild.

Between two and three. Returned, dined on a knuckle of veal and bacon. Mem. Sprouts wanting.

Three. Nap as usual.

From four to six. Coffee-house. Read the news. A dish of twist. Grand Vizier strangled.

From six to ten. At the club. Mr. Nisby's account of the Grand Turk.

Ten. Dream of the Grand Vizier. Broken sleep.

Wednesday, eight o'clock. Tongue of my shoe-buckle broke. Hands but not face.

Nine. Paid off the butcher's bill. Mem. To be allowed for the last leg of mutton.

Ten, eleven. At the coffee-house. More work in the north. Stranger in a black wig asked me how stocks went.

From twelve to one. Walked in the fields. Wind to the south.

From one to two. Smoked a pipe and a half.

Two. Dined as usual. Stomach good.

Three. Nap broke by the falling of a pewter dish. Mem. Cook maid in love and grown careless.

From four to six. At the coffee-house. Advice from Smyrna that the Grand Vizier was first of all strangled and afterwards beheaded.

Six o'clock in the evening. Was half an hour in the club before any body else came. Mr. Nisby of opinion that the Grand Vizier was not strangled on the sixth instant.

Ten at night. Went to bed. Slept without waking until nine the next morning.

Thursday, nine o'clock. Staid within until two o'clock for Sir Timothy, who did not bring me my annuity according to his promise.

Two in the afternoon. Sat down to dinner. Loss of appetite. Small beer sour. Beef overcorned.

Three. Could not take my nap.

Four and five. Gave Ralph a box on the ear. Turned off my cook maid. Sent a messenger to Sir Timothy. Mem. I did not go to the club to-night. Went to bed at nine o'clock.

Friday. Passed the morning in meditation upon Sir Timothy, who was with me a quarter before twelve.

Twelve o'clock. Bought a new head to my cane, and a tongue to my buckle. Drank a glass of purl to recover appetite.

Two to three. Dined and slept well.

From four to six. Went to the coffee-house. Met Mr. Nisby there. Smoked several pipes. Mr. Nisby is of opinion that laced coffee is bad for the head.

Six o'clock. At the club as steward. Sat late.

Twelve o'clock. Went to bed, dreampt that I drank small beer with the Grand Vizier.

Saturday. Waked at eleven, walked in the fields. Wind N. E.

Twelve. Caught in a shower.

One in the afternoon. Returned home and dried myself.

Two. Mr. Nisby dined with me. First course, marrow-bones; second, ox-cheek, with a bottle of Brooks and Hellier.

Three o'clock. Overslept myself.

Six. Went to the club. Like to have fallen into the gutter. Grand Vizier certainly dead, &c. [See page 48.]

H.

Letter from CHARLES CHAUNCY to NATHANIEL CHAUNCY of Durham.

BOSTON, JANUARY 7, 1728.

Rev[d] and Dear Sir,—I received yours by Capt. Wadsworth, who was so kind as to spend an evening with me. I heartily rejoice to hear of your welfare, which I shall always have reason to wish well, having experienced so much kindness from you. I have often blamed myself for not writing to you; and having neglected it so long was ashamed to do it now. But, since you have proposed a correspondence, it shant be my fault if you dont hear from me by every opportunity.

The Common Place Book you mention had a great character upon it's first coming over. There was a flocking to the stationer's to buy it, and no price was thought too great; but its not

being *now a novelty* I think there is not much talk about it. It's a quarto volume of about 400 pages. Its price at first (for I hav'nt lately heard anything of it) was 5 or 6 and 20*s.*, an excessive dear book. Its design is a distribution of the contents of the Bible under particular heads, and a collection of all its texts under each head that were reducible to it; as, if a person was to treat upon any subject in Divinity, 'twas only turning to his Common Place Book, and he might see in one view all its texts pertinent to it. This seems to be a noble design; and if it was well prosecuted no book could be more valuable: But the distribution of heads is so very generall, and such liberty is taken in collecting texts, 'tis far less useful than it would otherwise have been. I had the book by me at College, but, generally speaking, chose rather to leave that and turn to my Concordance; and in my opinion almost any Concordance is preferable to it. I know some think highly of it. Dr. Cotton Mather, in his *Rat. Discip.* placed it in the first rank of books he makes necessary for a young divine. If, therefore, you are desirous of it, please only to let me know your mind, and it shall be sent at first opportunity.

I hear you have printed a small Treatise, proving the regular way of singing to be the only true way. I believe it has not yet reached Boston. I came by the knowledge of it by Mr. Kilbourn, who promised to send me one of them: But having, (I suppose) forgot his promise, I am yet without the book. If you could furnish me with one I should be obliged to you.

Capt. Wadsworth informed me of the death of my good friend Mr. Rossitter, and of his widow's uncomfortable marriage with her servant Gideon. I 'm heartily grieved for her, but she must thank herself.

We are all (through the blessing of God) in good health. My spouse and sister (who lives with me) present proper respects to your *whole self* with all relations and friends; which please accept, and present also from

Rev. Sir, your obliged kinsman,

CHARLES CHAUNCY.

Rev. Nathaniel Chauncy of Durham.

P. S. By your writing I shall know whether there is an opportunity of sending to you.

I.

"At length, commencing business for himself, Mr. Charles Chauncy, of Portsmouth, N. H., entered largely into merchandise, and amassed a handsome property. In all his dealings he maintained the character of an upright, honest and honorable merchant. During the Revolutionary War he was obliged, like many other patriots, to make great sacrifices, and to submit to losses of considerable magnitude. Previously to the declaration of American independence he was for several years a member of the general court of Massachusetts; but after the liberties of our country were secured by a separation of the Colonies from their parent empire he constantly declined, though frequently solicited, to become a member either of our national or state governments. His zeal for the welfare of his country was preëminent, yet, as to himself, he preferred the humble shades of private life, to the honors and parade of legislative assemblies.

In size, being small of stature, appearance, manner of conversation, independence of sentiment, and opposition to the usurpations and tyranny of Britain, he was much like his honored father. He had great strength of mind, liveliness of fancy, a fund of interesting biographical and historical anecdotes of former times, and by his frankness of disposition, ease of access and readiness to communicate, was a pleasing and instructive companion in every circle.

The principal branches of Sir William Pepperell's family and the Rev. Dr. Stevens, his much admired and intimate friend, having gone from their terrestrial abode, he was in some measure left alone, and being desirous of greater social intercourse than he could have at Kittery's Point, in 1791 removed to Portsmouth, where he spent the remainder of his days, beloved and venerated in life by the citizens of that capital, and greatly lamented in death.

The following acrostic was written by Jonathan Mitchell Sewall, Esq., whose poetic talents have long been known and highly appreciated, and is strikingly characteristic of the venerable Charles Chauncy, as all will readily acknowledge who were acquainted with him."—ALDEN's *Epitaphs*.

Crowned with a manly genuine honest heart,
Hating all guile, hypocrisy and art;
Ardent in friendship, passion all alive,
Rous'd by affronts yet ready to forgive;
Led by entreaty, ne'er by force compelled,
Enticed by flattery, or by terror quelled,
Strong in integrity's immortal shield;
Cautious to act, yet resolute when done,
Honor thy constant guide, thy object truth alone;
A son of freedom, and of order too;
Unaw'd by party; to thy country true;
No joys domestic, not the love of ease,
Could cool thy patriot zeal, in war or peace,
Yielding thy utmost aid, with glory and success.

J.

"At a town meeting in Hatfield, 10th November, 1679, the Town hath manifested that they are desirous Mr. Chancy shall have a call to come and preach amongst us, for the term of a year, or less as he and the Town shall agree in order to settlement, as it shall please God to incline the hearts of Mr Chancy and the inhabitants to close with each other; and farther that the Town will allow him, as to his temporal maintenance, sixty pound per year, and the use of the Town house and alotment; and they have chosen and improved Thomas Mekens, Edward Church, Samuel Belden, Sen'r and Daniel White to acquaint Mr Chancy with the Towns desire.

At a Town meeting in Hatfield, February 24, 1680, the Town hath manifested by a general vote, that they are willing and desirous that Mr. Chancy shall have a call to settle in the work of the ministry amongst us, and as to his temporal maintenance, they will allow him sixty pounds per year and sufficient wood for his firing, so long as he continues in the work of the ministry amongst us, as also they will give him the house and house lot he is now in and upon, together with all the alotment belonging to it, to be his heirs and successors forever; provided he continue in the work of the ministry among us till his death; but if he shall see cause to remove from us, and do remove from us before his death, then to resign to the Town, the house and

whole alotment, and the Town have chosen the Selectmen, together with John Çoleman to acquaint Mr Chancy with the Towns desire and proposal.

April 2d. 1680. The Town hath manifested that they are desirous Mr Chancy should settle in the work of the ministry amongst us, and have manifested that they are willing that if Mr Chancy do settle upon our former propositions, that if God do call him away and do remove him from us before his death, they will allow him for what he shall expend upon the living, so much as it shall be bettered by his expenses.

At a Town meeting June 19, 1680 the Town hath agreed with Saml Belden Senr to provide sufficient firewood for Mr. Chancy for one year from the date hereof, and they have also agreed to allow him nine pounds for the year's firewood aforesaid, his pay to be in manner following: he is to take of every man or householder, or other person liable to pay to the minister in the town, their proportion of fifty cords of wood, to be delivered and sufficiently corded in Mr. Chancy's yard, the cords to be assised according to law at three shillings sixpence per cord; and if any man, or householder, or other person as aforesaid, shall neglect or fail to provide their proportion of wood as aforesaid, the said Saml Belden shall provide it, and the persons neglecting to provide at demand as abovesaid, shall pay their proportion in wheat, and upon refusal to pay, the Constable by warrant from the Selectmen, shall distrain the same and deliver to Samuel Belden abovesaid.

At a Town meeting November 26, 1680, the Town hath agreed that if Mr Chancy will settle amongst us in the work of the ministry, in taking office that they will give him the house and homestead he is now in and upon (only reserving at the front of the lot one acre and a half on one side, for as may be convenient to build upon; and also to allow him fifty pounds in work, besides the use of the meadow land belonging to the alotment, as long as he continues in the work of the ministry amongst us, and his ordinary salary formerly agreed upon; and have chosen Thomas Mekens, Edward Church, John Colman, Samuel Belden, Daniel White, Eleaser Frary, John Allis, as a committee to treat with Mr Chancy upon the account of his settlement.

December 6th, 1680.

The Town hath chosen John Cowls and John Loomis to gather Mr Chancy's rate the next year.

At a Town meeting in Hatfield, January 21, 1681, the Town being assembled together, it was desired that every man there of the inhabitants, should declare whether they were desirous Mr Chancy should settle in the work of the ministry amongst us, the persons all present except one declared themselves for the affirmative, only one person declared on the negative, Benjamin Wait by name; Samuel Graves Junr and Benjamin Barnt coming in afterwards declared themselves neuters.

Nathaniel the son of Nathaniel and Abigail Chancy was born September 21, 1681.

At a Town meeting November 4th 1681, it was agreed that the wood for Mr Chancy's firing shall be cut and carted as formerly, for Mr Wise, and that every team in the Town that is capable, shall go and cart a day when called under the penalty of six shillings per day for neglect, and two shillings expence per day, for every man that shall neglect or refuse to come or send a hand to cut the wood, when warned as aforesaid.

December 5th 1681. A warrant was granted to John Colman, Constable, for the collecting and gathering of the arrearages of Mr. Chancy's rate this year past. The remaining uncollected part included in the warrant is £04. 07*s*. 10*d*.

At a Town meeting in Hatfield, August 21, 1682, the Town hath agreed that every householder in the Town, (either by himself or by some other by him procured) do a sufficient days work, when it shall be called for by Mr Chancy, in case he settle in the work of the ministry among us; or otherwise if the said householder shall refuse or neglect to do the said days work when orderly called for, he shall forthwith pay the price of such days works in corn.

At a Town meeting in Hatfield, August 21, 1682, the Town hath agreed that if Mr Chancy doth settle in the work of the ministry amongst us, they will allow him £60 per year during his work in the ministry, and also allow him firewood sufficient for his burning as also the use of the 100th meadow alotment that is the Towns as also every householder in the Town, to give

him a days work yearly or what shall fail in said work to be paid in corn, as also upon his settlement in office they have given him the house, and half the house-lot he is now in and upon to be to him and his heirs &c forever, as also they have agreed to allow him fifty pounds in work towards building a barn, finishing the house and clearing the homelot, or otherwise as he shall see cause to improve it and farther they have agreed that he shall have the use of the whole houselot he is now in and upon so long as he continues in the work of the ministry amongst us and when he leaves the work of the ministry, then the one half to return into the Towns hands for which the town will allow him, or his heirs or successors sixteen pounds worth in meadow land, except he or his heirs &c shall otherwise agree with the Town, and this proposition taking place all others from the Town to Mr Chancy are intended to be excluded and void.

November 3rd. 1682.

The Town hath agreed that if Mr Chancy do settle in office in the work of the ministry, they will give him the whole houselot he is now residing upon, provided he forego the sixteen pounds worth of meadow land mentioned in the above proposition.

December 4th. 1682. Were chosen to collect Mr Chancy's rate for the year ensuing, Richard Molton, Isaac Graves and Saml Belden Senr.

December 3rd. 1683. To collect Mr Chancy's rate Jno Coules and Joseph Belknap.

December 3rd. 1683. The town hath granted a rate of 60*p*. 00*s*. 00*d*. to defray Mr Chancy's salary this present year, which will expire the next March, the twelfth day.

December 1st. 1684. To collect Mr Chancy's rate, Saml Belden Senr. Jno Coleman.

At a legal Town meeting in Hatfield, December 7th. 1685 the Town hath granted that there shall be a rate raised of 42*p*. 00*s*. 00, to defray Mr Chancy's salary and farther that they have granted that Mrs Chancy shall have the use of the meadowland now in her improvement for this next crop.

December 7, 1685. The Town hath agreed to defray the charge of Mr Chancy's funeral.

December 7th. 1685. The Town hath chosen to collect and gather Mrs Chancy's rate, Jno Coleman and Saml Dickenson.

The foregoing extracts are made from the records of the Town of Hatfield, and are true copies of the original.

Attest, SAML D. PARTRIDGE.

Hatfield, Sept. 7, 1685.

K.

Of laying out for ye Ordination of Rev. NATHANIEL CHAUNCY *of Durham.*

	s.	*d.*
From Joel Pamerly 15 lb Pork and ½ Bushel Mault	4	4
By Beef from Mr Wadsworth - - - -	16	0
By 20 lb Butter 10 - - - - -	10	0
By 20 lb Sugar 10 - - - - -	10	0
By 4 Bushl Wheat - - - - - -	17	0
By Cheese 4–2 - - - - - -	4	2
By Hens, Goose, Turkie - - - - -	16	6
By a Sheep and fetching from Town - - -	9	0
By 3 Bushel apples - - - - - -	3	6
By 2 Quarters of Mutton - - - - -	3	0
Mault for Beer - - - - - - -	4	0
Barrel of Cyder - - - - - - -	8	0
Chocolate, Pepper, Spice, Currant, Nutmeg - -	6	0
Metheglin and Rum - - - - - -	12	6
Two Piggs, fresh Pork, Salt Pork and Beef - -	6	6
Hireing 5 Horses - - - - - -	2	0
Labor and trouble of my Family - - - -	10	0
Four Neats' Tongues - - - - - -	2	8
To y^e^ Camps' girl 5–6 - - - - -	5	6
Good wife Taylor - - - - - -	6	0
Good wife Seward - - - - - -	3	0
Good wife Hecox - - - - - -	3	0
Good wife Squire - - - - - -	3	0
	£8	5 8

L.

That the grant of 500 acres of land to my grandfather Chauncey, made in May 1657, was a grant differing from that in May 1655, seems very probable from these Reasons.

1. There is no expression in the last grant, which relates to the former, which it is likely there would have been to prevent mistakes.

2. The condition of the former grant was not yet fulfilled, it being but two years after the other, whereas the condition was three.

3. It were improper to call it a grant, if it were not a different thing. The grant was made before. Did it refer to the first grant, there had needed no more but an order to lay it out.

4. Were this last but only an order to lay out the land, it is very likely the persons appointed would have done it; but the former grant was laid out by others.

5. If it were but an act or order to lay out the former grant, it is unlikely it should be delayed.

6. Besides I am satisfied that my Progenitor did understand it to be a valid grant. N. CHAUNCEY of Durham.

In regard to the land here referred to, I find the following clue in the Worcester Magazine :—

"The principal part of the land, which was not taken up for house lots, with the exception of *Chauncy*, now Westborough and Northborough, was left common, called Cows Commons, to be disposed of by subsequent grants."—*Worcester Mag.*, 134.

"I find from the records of the General Court, for the year 1665, that he had taken up lands within the limits of Marlborough, and that the proprietors of Marlborough were ordered to remunerate him for his expenses in laying out this farm, and he hath liberty to lay out the same in any land not granted by the General Court."—*Worcester Mag.*

The Massachusetts General Court in 1659, ordered 500 acres of land to be laid out for President Chauncy, near Charles River.

President Chauncy probably never received all the land granted to him.

M.

SPEECH OF CHARLES CHAUNCY, OF PHILADELPHIA, ON "THE JUDICIAL TENURE."

Delivered in the State Convention at Harrisburg, Nov. 6, 1837.

MR. CHAIRMAN:

The question before the committee is of peculiar importance, and deserves to receive, and is justly receiving, the most faithful attention. I think it is one which should be settled by the fairest exercise of the judgment, and with the least possible influence from any extraneous consideration. Upon the decision of it depends, in some degree, the happiness of our people, and perhaps the security or stability of our free institutions. The party feelings which now exist in the Commonwealth will have subsided, long ere the effect of this decision shall cease to be felt, either for good or ill.

It is a question, which should not be narrowed down to a point of local interest or of personal feeling; but should be regarded, as it is, as one fraught with principles, which must bear, now and hereafter, upon all parts of the State, and upon all the citizens of the State. The local interest, or the personal feeling, which may come into this question, will be lost in oblivion, before the principles to be settled here shall have had their full operation, either for good or ill.

It is not a question of speculation or experiment, but it is one of practical wisdom, in which it behooves us to take our departure upon sound principles, and commit ourselves to the guidance of the best lights of reason and experience.

The wisdom which marks the distribution of the powers of our government is denied by no one. It forms an essential feature in this plan of distribution, that the different branches or departments, to which the powers are allotted, are coördinate and independent. If this were not so, it is evident, that the distribution would be a senseless form.

It may be useful, in the discussion, to consider the practical operation or bearing of these different departments upon the

people. For, although I assent to the doctrine of the sovereignty of the people, and to the theory, that they are the source of power; yet the exercise of the powers which they bring into existence for government, is upon themselves.

It is a truth worthy of careful observation, that the judicial department is the one most felt by the people. Nay, it may be said to be the only one, which is felt directly by the people. The executive exercises no powers which bear with any general force upon the mass of the people. The legislative by its action affects them as little. The judicial is felt, and felt directly, by individuals, by many individuals, either as a protection from wrong, or a vindication of rights, and this very uniformly to the satisfaction of one party and the grief of another. Hence it is, that a spirit of hostility towards the judiciary is engendered, which is never produced towards either of the two other departments.

It is the part of wisdom to regard this state of things; and, keeping this peculiar fact as to this department always in view, to make due provision for it. The *desideratum* is, so to frame our constitutional provision, that it shall be best calculated to attain the great object in view; and that object is, or should be, a pure and enlightened administration of the laws for the purposes of justice.

How shall this object be best secured by the provisions of our constitution?

The great, the important office of the judiciary, in these commonwealths of ours, is, to administer the law between man and man, to deal with private and individual rights and wrongs.

We have no royalty, against whose prerogative, power, and influence, it is necessary to guard.

We have no state policy, from which we need protection.

We want justice, according to law, in all matters of private controversy, whether relating to property or personal rights; and we want of the judiciary little else.

How shall we be most likely to secure this desirable end?

There are two principal matters to be regarded in the settlement of this question.

1. What provisions are best calculated to secure the services of the best and ablest men?

2. What, to preserve these men pure and able, when placed in office?

And, happily, it seems to me, both these points will be likely to be obtained by the same provisions.

I think, Sir, that it is agreed by this whole assembly, perhaps with a single exception, that the quality, which we denominate *independence*, and which I am willing to take as integrity, is to be regarded as essential for the judicial office. We differ widely as to the best means of securing this quality. But, we all agree in desiring it.

What do we mean by judicial independence?

I answer, a freedom from the sense of dependence upon the will of man, or upon any earthly power. Let those who differ from me state their meaning of the term. I like the notion of the ancients. Justice should be blind to the world about her. She should know no man, no set of men. She should neither court the influence, nor fear the frown, of a mortal. Before such a tribunal, all, all, may look for justice.

Is not this so? If you admit any exception, any qualification, do you not endanger the system? If you allow any external influence, or any internal sense save that of conscience, to operate upon the judge, do you not put in jeopardy the interests dependent on his administration? If you generate in him the fear of losing his office, if you put before him a standing temptation to seduce him, is it not plain, that you are preparing impediments to the free course of justice?

Those who argue in favor of a limited tenure do it upon a single principle, and this I propose to examine with great care; because if this principle is infirm, their argument will be seen to be without support.

The principle is, that the judicial department, like the other departments, should be responsible to the people. The argument, and the measures proposed, profess to carry it out, so as to make the judiciary, to a certain extent, *subject to the will of the people.*

This principle is supposed to have the sanction of Mr. Jefferson and Mr. Giles; and we have had quoted to us here, the language in which they have been understood to advocate it. It is this:

"Responsibility is the characteristic principle of your government throughout; and why should there not be such a thing as judicial responsibility?" The advocates for limited tenure profess to base their argument upon the principle of responsibility. Mr. Giles says; "I would make all the judges responsible, not to God and their own consciences alone, but to a human tribunal." Those who profess to adopt the principle go a step, and a large step, farther; they would make them responsible; not to a *tribunal*, but *to the will of the people.*

Let us consider this doctrine as it is urged upon the committee.

If the measure of change proposed indicates the principle, it is, to place the judge, at stated periods, at the disposal of the people, through their representatives, the constituted authorities; or, more accurately speaking, to place him at the disposal of the executive. It is not, in truth, to make him *responsible* to a tribunal. It is not to bring him before any authority for trial, or to *answer* for his judicial conduct. It is, to subject him to the loss of office, with dishonor, with disgrace, without a known accusation against him. This is called *responsibility.* I think that it is miscalled; that there is no responsibility about it. The judge is not called on *to answer* for any thing; but, at the end of his term, he is absolutely out of office, he is defunct, whatever may have been the ability and integrity, which have marked his administration.

Now, Sir, I advocate the independence of the judiciary, as I have already stated my understanding of it: a freedom from dependence upon the will of man, or upon any earthly power. My objection to the limited tenure, in the form proposed, is, that it is at war with this independence; that it is fatally at war with it. I can imagine nothing more so. I do not now speak of long or short terms; I speak of the principle. Let us look for an instant at the situation of the incumbent. The expiration of his term is always before his eyes. The appointing power, whatever it may be, is perpetually in his mind. He knows, that the ear of the executive may be like the lion's mouth in Venice, the receptacle of secret, false, malicious accusation. And he must be more or less than a man, to escape entirely from the influence of such a state of things. I know of nothing worse: I can conceive of nothing worse.

Sir, I am no believer in the creed of some, that all men are swayed or governed by interest. I do believe in the depravity of our race by nature; but I also believe, that a portion of that race is elevated above the undue influence of interested motives. I think it to be a sound principle, however, in dealing with men, to guard as much as possible against temptation; and in making such a provision as that under consideration, to furnish those who are to be placed in office, with the highest and holiest motives for the performance of their duty.

This very object is effected, according to my humble judgment, by the provisions of the present constitution; it would not be effected by the change proposed; and this I will endeavor to show.

The present constitution confers the office *during good behavior:* and this is a tenure which, both technically and in fact, is supposed to be understood by those who are conversant with legal instruments, or legal language. I have very little familiarity with political warfare, never having learned even the duty of a common soldier in that strife. I sometimes saw, amidst the drivellings of the press, before the meeting of this convention, an appeal to popular prejudice, as I supposed, by the attempt to give an obnoxious name to this species of tenure of office: I heard the sound of life offices ringing through the Commonwealth. But I never supposed for an instant, it never entered my imagination, that any lawyer in this body would offer an argument in support of this popular appeal. Of those legal gentlemen who advocate the correctness of the name given to this tenure, I would ask, Do your law books, does your legal learning justify this appellative? If an estate were holden on the same tenure, would you denominate it for life? Is it not the *condition* which characterizes the estate, and not the *incident?* Because an estate for years may endure beyond the life of the tenant, is he tenant for *life;* or would you hazard your reputation before a learned judge by an assertion, that such is a *tenancy for life?*

Now, Sir, though it be true, that "a rose by any other name would smell as sweet," I affirm, that that is not a rose which wants the essential character of a rose: it must have the form, the fashion and the fragrance of a rose, to make it a rose.

Let me test the accuracy of this language farther. It is said, that virtually, in substance, in fact, this is a tenure for life. What do my learned opponents, in point of fact, do with the condition—the characteristic of the estate?—this is substance as well as name. If this be in fact a tenure for life, I again ask, by what authority do you now undertake to legislate it out of life? If your answer be—by the sovereign power of this convention;—my reply is—then there are two conditions to characterize and defeat the estate instead of one; and the impropriety of the appellative is doubly apparent.

Let this pass, however, for what it is worth. I fondly trust that this honest and enlightened convention will be in no danger from what appears to me to be so small a device in this warfare upon the constitution.

I return to my position:—the present constitution confers the office during good behavior. It farther provides for the amenability of the officer—for his responsibility;—in a legal form, for his behavior in office. He may be called on to answer, if he break the condition on which he holds his office—if he misbehave in office. Now, Sir, although I do not admire this provision for the trial of a judge before one branch of the legislature, on the accusation of the other branch; it seems to be the offspring of necessity; and certain it is, that it is a provision sufficiently severe upon the judge. The advantage, however, of this provision is, that it is calculated to do justice, by explicit accusation and open trial.

But, in addition to this, the constitution provides for the removal of a judge, for cause not impeachable, on the address of two thirds of the legislature.

Do not these provisions, in the wisest manner, free the judge from temptation, at the same time that he is subjected, in a legal form, both to the justice and expediency which may require his removal.

The beauty and the excellence of these provisions are, that they offer reasonable, legal, proper security to the judge against the assaults or machinations of malice; at the same time, that they afford a plain and adequate relief from the burden of an unsuitable incumbent.

As regards the *judge*. Here is *responsibility* in its proper sense; not to a man—not to a party—not to the executive—but to the law. He is here to answer the charges against him—he is to have all the securities of fair and open trial: and these securities are, what every considerate man would desire for himself, what every just man should be willing to afford to others. Open and public trial is one of the surest and safest guards of liberty and right.

As regards the *community*. The door is open for complete redress: if the amendment offered by my learned friend from Alleghany is adopted, I may say it is open wide, and not a ground of exception is left. What is objected to this provision? It is said, that the remedy offered is inefficacious—that the people will not prosecute—and that the sympathies of the senate, in the case of impeachment, will not allow them to convict; and the sympathies of both houses, in case of complaint, will not allow them to address.

This is an argument for more summary proceedings; but it is an argument pregnant with much material.

It imputes to the people, a willingness to suffer, rather than complain. They are, perhaps, more prone to complain than to endure.

It imputes unfaithfulness to the legislature: And this imputation is made without proper support, in point of past experience, or the reason of the case.

The remedy has been used, and effectually. It has been sometimes resorted to, as I am bound to believe, improperly; and it has failed. Thus stands the fact. There is no just reason for the supposition, that sympathy will be more likely to have an unbecoming influence here, than in any other of our tribunals.

Can honorable and just men undertake to pronounce, with the imperfect light they must have, that the judgment of the senate has been warped, because it did not convict? Can any man, upon the partial knowledge he must have, or even upon the fullest knowledge that can be had, undertake to say more in any given case, than that he would have given a different judgment? The common principles which guide the opinions of just men, forbid the belief, that the judgments of the senate are wrong.

If there be any truth in this argument, it shows, that your people are inattentive to, or regardless of, their duty to themselves, and their own interests; and that your legislative department stands in need of *radical reform.* It proves nothing against the wisdom and efficacy of the existing provisions: Because, if the people will not use the remedy, or the legislative body, from false sympathy, are unfaithful to their trust, the provision is not to be discarded as unwise and inefficacious.

But, Sir, the evidence before this committee shows, that the remedy has been used, and used effectually.

Is then our constitution without a proper provision to secure the responsibility of the judges?

It provides, not only for the trial and dismissal of the judge, if he be guilty of misbehavior in office, but also for his removal, at the will of two thirds of the legislature and the executive.

I will now inquire—whether the desired object of securing the independence of the judge is attainable by the proposed change in the constitution?

Let us seek for the principles, on which the advocates of limited tenure found themselves.

They do not mean, that the judge shall necessarily retire at the end of his term: they agree, that he may be re-appointed. They do not apply, what I think is called the principle of rotation in office. They bring him before the appointing power for judgment; to be re-appointed, or to be dismissed, at pleasure. The theory supposes that he will be re-appointed, unless sufficient cause to the contrary appears to the appointing power: and this is necessary to the argument, to save the scheme from universal reprobation.

My objections to such a plan as this are, that it is *unjust* and *unwise.*

It is *unjust* to the judge; because it condemns, disgraces and stigmatizes him without charge or accusation, without trial or hearing. Such may be, such often will be the case. I agree, that the judge has no legal property in his office. I agree, that his term of office having legally expired, he has no legal claim to a re-appointment. But the contemplated provision of the constitution is understood to imply, both upon the ground of the public good and private justice, that he will be re-appointed, if there be

no good reason against it; and if he be not re-appointed, though there be no charge, accusation or trial, it is to be inferred, that cause existed, and that the stigma is justly fixed upon him.

Far better would it be, that the constitution should provide against any re-appointment; because, then, the feelings and character of the judge would not lie at the mercy of the appointing power. From this, in my judgment, shocking injustice, I would save the judge, even by the pension system, if there be no other mode by which it can be done.

But, it is *unwise*. There is no point upon which honorable men are so sensitive as that of reputation. Can you expect that such men will accept of such office at such an awful risk as this is? It is said, that honest, upright and faithful judges run no risk—that they need not fear that injustice will be done them—nay, that this very provision will prove an incentive to the best exertions.

Sir, honest and faithful judges have nothing to fear from public and open trial. There they may be expected to be sustained by their integrity and fidelity. But, what have they not to fear from the power of secret malice, or arbitrary will? No man who is fit for the office, would or could take it at such a peril as this.

Besides, this kind of responsibility is corrupting in itself. If the judge be liable to seduction from duty by his interest, he will look with unbecoming favor to the appointing power, and court the influences which surround it.

It is upon these grounds that I consider that the constitution contains all necessary provision to secure a proper responsibility, and that the change proposed is utterly inadequate to that end.

To make the plan of a term of years, or limited tenure, efficacious, on the principles avowed by the advocates for it, or consistent in itself, the appointment should be from year to year. That, and that only, is calculated to effect the object, of keeping the judge always under surveillance; that, and that only can save the people from the afflictions which our opponents suppose to flow from a different tenure. I have heard no delegate go to this extreme, though it has been approached, perhaps, by some.

I have now laid before the committee the views of this subject, which lead me to the conclusion, that the tenure for good behavior, with the powers of impeachment and removal on address, is best calculated to obtain and to preserve the services of the best and ablest men.

It behooves me now to notice the reasons which have been assigned for a change.

1. The first reason assigned is, that the people desire it.

This is the prominent reason for all the proposed changes of the constitution. On a former occasion, I expressed my sentiments in relation to this reason for change. It appears to me, that this is an assumption. I have seen no evidence of the fact, that the people desire a change of the judicial tenure, which carries conviction to my mind.

If the people desire a change, that desire must be apprehensible in its character: it is capable of being exhibited, and specifically too.

What are the proofs of the people desiring a change? They have their representatives here to speak for them. Their representatives utter discordant sounds—they do not agree, except in one sound, and that a most uncertain one—*change.*

I profess no homage to the people. I am one of them. Before I can pronounce upon their wishes, I must hear their voice in some intelligible form. How is it brought to us here? By delegates who profess to know what they want, and to be able to tell us what it is. I think, that upon the topic under discussion, there are at least four, perhaps five, different plans or schemes for settling the judiciary—all of them wanted by the people.

1. The abolition of the independence of the judiciary. This we have from the delegate who has been called the Father of the Convention. I take his meaning from his own lips, and not from the readings of the commentators.

2. Tenure for the shortest *possible* term of years.

3. Fifteen judges of the supreme court, with large salaries, and the pension system.

4. Tenure for long periods, with removal from office on address, or by impeachment.

I think there are others; but it is not material to notice them.

There is scarcely a point of agreement in these various expressions of the wants and wishes of the people, unless it be to change the tenure during good behavior to something else; and as to this, they are not agreed, in regard to all the judges.

As to this evidence, it is unsatisfactory. I am unable to see how it comes from the people, that they desire a change, or what change it is that they do desire.

I have no instructions—nothing to guide or enlighten me as to my constituents immediately; they have not imparted to me their wishes.

2. Petitions to the legislature asking for a convention to amend the constitution, are considered as evidence of the desire of the people to have a change in the particular under discussion, and in various others. There is a very large assumption made on this point. It is stated, that these petitions have flowed in upon the legislature for two and thirty years, in an uninterrupted stream. To sustain so strong an assertion, the evidence before the committee appears to be of a slight and feeble character. It begins with a petition in 1805, and I call the attention of the committee to it particularly. This petition affirms, that the supreme court have assumed the powers of the courts of exchequer, king's bench and common pleas in England. I do not know the signers of this petition. I can, therefore, intend no offence to any one by my remarks. It is a happy illustration of the character of these petitions generally, and the committee may judge from this how far they express popular opinion. The assertion of the fact I have mentioned was certainly an inconsiderate one. The petition must have been signed by some, who knew nothing of the fact affirmed, whether it were true or not; who knew nothing on earth of the courts mentioned in the petition, or of their powers, or of any action of the supreme court to warrant the assertion. Such petitions are light matter in a rational mind. On this petition, resolutions were reported and laid on the table. Did the legislature consider this as the voice of the people?

In 1810, another petition, or other petitions were treated in the same manner.

And at the session of 1821–2, similar petitions were also disregarded by the legislature.

At the session of 1823–4, resolutions for calling a convention passed the house of representatives; but the bill to provide for it was not called up.

At the session of 1824–5, an act was passed for submitting the question to the people. The decision of the people was against the call of a convention.

Those who profess to interpret the action of the people, say, that the reason of this decision was, that the law contained no provision for submitting the doings of the convention to the people. How do they know this to be the reason? I for one voted against it; that was not my reason—nor, so far as I know, was it the reason of my constituents who voted against it. No man can safely say, that that was the reason of the majority for their votes.

In 1832–3, there were again presented petitions and remonstrances. And, finally, this convention was called into being.

Great stress is laid upon this popular perseverance. How much the people had to do with it, neither you, Sir, nor I know. But I except to the evidence. It proves but one thing, that is a restless spirit somewhere, a determination to work up a convention for some cause or other.

No man, who looks with a cool and dispassionate eye upon the people of this Commonwealth, and regards their unexampled prosperity and happiness for the last fifty years, can conscientiously believe, that they have known civil or political distress. I am one of those who think, that they might have been better governed than they have been; and that the unequalled resources of this great Commonwealth might have been sooner and better developed; but they have had their own rulers, and if they have not grown as rapidly as they might, they have still grown and been happy.

No man, who looks without bias upon our past history, can fail to see, that this restlessness and inquietude respecting the constitution belongs not to the people, but to the politics of the State. It is a most happy theme for the demagogue; the oppression of government, and the misrule of those in authority. It is always, it has ever been from the days of Absalom, the rebellious son of David, to the present hour, the topic of declamation, by which

discontent and revolution are excited. "You are oppressed and distressed," is the language—"oh! that I were a judge in the land."

If there were, in reality, serious evil flowing from the constitution, it would be so apparent, that no man would, in the face of a suffering community call for proof. It is only when proof is demanded of the existence of the evil, as in the present case, that the apostle of discontent is brought to his straits.

It is alleged by the advocates of reform, that mischiefs of a serious character flow from the present constitution. We, who do not see or feel the evil naturally demand specification. The advocates of change have partially undertaken to give it to us. When this is done, we have some means of forming a judgment: and it delights me that they have entered this field as valiantly as they have.

The history of the administration of justice in Pennsylvania is open to all. If there have been signal aggression upon private right, gross departure from duty, burdensome incapacity for office, and these the fruits of the existing system, surely, surely, the delegates here from all parts of the Commonwealth can make it known to us. It is not unreasonable to demand it.

An effort has been made, to bring before this body a view of the evils supposed to have arisen from the tenure during good behavior; and the cases to exhibit the form and pressure of these evils are so few, that they may be easly noticed.

1. The first case mentioned is that of THOMAS PASSMORE.

This was a case of punishment, by fine and imprisonment, for contempt of court, by a publication respecting a cause depending in court. It is referred to, I presume, as a case of the exercise of arbitrary power by judges, who held office, during good behavior.

Has any man undertaken to say, or will any man, any lawyer, undertake to say, that the judgment of the court was wrong in point of law? And if it were wrong, will any man impute any thing but error of judgment to the venerable men who filled the bench? The judgment was according to existing law. It was the law of the land on the subject of contempts. And the judges would have disregarded their oaths of office, if they had pro-

nounced it differently. The legislature changed the law, most unwisely in the opinion of many.

Sir, gentlemen must seek for some other fruit of the tenure than this, to show evil.

2. The case of Judge Cooper, and his tyrannical conduct on the bench, are next referred to, to illustrate the evils of the existing system.

After describing this gentleman as an English Jacobin, who came over here, and got upon the bench, a report is read of a case before him, when president of the eighth judicial district, in 1807. This account purports to be a statement of the case of David Dall, a boy of fifteen years of age, who was charged with horse stealing, *pleaded guilty*, and was sentenced, in the first instance, to *one* year's imprisonment. On further consideration of the case, the court changed the sentence to *three* years' imprisonment.

This case is said here, in debate, to be "a disgrace to the whole judiciary of Pennsylvania!!" This boy is transformed into a martyr; and a revolutionary father is by the power of imagination brought into the perspective of the picture. The question is asked, with emphasis, "What must that lad have thought of your judiciary, of your laws?"

I cannot say, I cannot tell what the fruit of his experience would be. But if he formed a correct opinion, of our judiciary and laws, so far as his experience went, it would be, that the eye of justice is too vigilant and the arm of the law too strong to suffer such precocious villany to ripen, without seeking to prevent it. Perhaps, this is not the answer that was expected. I may be wrong. It may be otherwise. It may be, that as he was younger than the youngest of this convention, he was wiser as to the constitution; and that having had three years' study under the immediate pressure of the law, he came forth from the penitentiary, fully imbued with notions of reform, and is now an *ultra radical reformer;* expressing the sentiments of the people, that the judiciary so inconvenient should be destroyed, and these laws, discountenancing early adventure, should be annihilated.

I think, that against that part of the judiciary of this State, which for a time reposed in the person of this same Judge Coop-

er, it was further alleged, that he sent a Friend to prison, for wearing his hat in court.

3. Another case of mischief, resulting from the tenure during good behavior, is an act of Judge Bard, who struck half the bar of one of the counties off the roll.

This deep commiseration for the distress produced by judicial tyranny becomes almost amusing. And I really know not how to treat seriously an argument which resorts to such support.

4. Another case is that of two of my friends and colleagues in this convention.

They are living men, and uncomplaining men. I believe, that they, the immediate sufferers, never imputed their sufferings to the judicial tenure. Poor ignorant men! not to know their oppression, and the rod which was laid upon them.

I believe, that I have gone through this dark array of evidence, this specification of evil and misery, alleged to have resulted from the tenure during good behavior, with perhaps one exception. The delegate recently elected from Luzerne mentioned another case of judicial misconduct, although he did not name the offender. That was the case of a judge, who was prevented by a snow storm from attending a court, whereby the county suffered loss by reason of great expense, and the attendants were put to great inconvenience!! I need not remark upon this case.

There have been some other grounds of complaint of a more *general* character, set before the committee; and from this cause, perhaps, not susceptible of so complete an answer.

1. The character of the decisions of the supreme court.

It is said, in relation to them,

1. That numberless acts of the legislature have been necessary to put them right.

I know, that there has been some vicious legislation on this point; that some acts of the legislature have been passed, with a view to rectify the law, or to make it different from what the supreme court had pronounced it to be.

Is this a charge against the judiciary, and is there an evil here, which is the fruit of the tenure during good behavior?

Do gentlemen say, that the decisions were wrong in point of law; or do they mean to impute corruption to the judges?

If the first—it should be shown that they were wrong. Let him who asserts it, put his finger on the cases. We may disagree about the law.

But suppose they satisfy this committee that the judges have erred in their decisions. Have not all human judges, from the days of Pontius Pilate to the present hour, been subject to mistake or error?

It would be to some purpose, if gentlemen came here prepared to show a case, and this is within their own province, in which the judges have pronounced the law to be what it was not: and then let them show, if they can, that the erroneous decision was the fruit of ignorance, indolence or corruption. They have not done the judges the justice to take the first step, to show their decisions to be wrong. If there have been erroneous decisions, I think that no man could show that they were the offspring of ignorance, neglect of duty, or corruption: and no delegate should or can expect, that such an allegation as this will avail, to disturb the judicial system without something more.

2. Another matter is stated in relation to the decisions of the supreme court, which is, that our books of reports are so lightly esteemed, that they are neither sold nor cited abroad.

In the first place, as to the fact, we differ. They are sold, and are cited abroad, and with approbation. In the next place, if the fact were as it is alleged to be, it would prove very little. The truth is, that few men, comparatively of the profession, can purchase the vast number of books of reports of other States; they are of little comparative value. And on the same ground as this you may condemn the decisions of any court in the Union, even of the supreme court of the United States.

But, Sir, I cannot refrain on such an occasion as this, from yielding my humble tribute to the supreme court and its decisions. That court has decided many causes against my clients, upon my arguments, and some of them, as I have thought, erroneously. But, Sir, I have not been led to doubt the integrity of the judges, their intelligence, their learning, or their devotion to business.

The reports of the decisions of the supreme court of Pennsylvania, are entitled to the admiration of lawyers at home and

abroad; and, if they are read carefully and understandingly, will receive it. They contain decisions, which have led the way upon some very interesting subjects, and which have been followed both here and in England.

2. "Constitutional instability." This is the head of some judicial prodigy—some offence against the majesty of the people.

I believe the specification is, that the present chief justice once entertained the opinion, that the courts of Pennsylvania could not pronounce an act of the legislature unconstitutional; and that there has been no decision since Chief Justice Tilghman's time, declaring an act unconstitutional.

It may be, that the chief justice holds the same opinion. But, there are two things not appearing:

1. That the rest of the court hold the same opinion.

2. That they have had occasion to pronounce it in any case. When these matters are shown, the committee will be prepared to weigh the argument on the point.

3. The trial by jury, it is said, has been in effect done away.

This is an assertion of a very general and sweeping character. We differ entirely about the fact. My own observation and experience are the other way. The error, if any, is, that too much is left to the jury, and their province too much extended. If I were to find fault with the judges, it would be on the ground, that they do not sufficiently keep the decision of the law to themselves.

When this position is properly sustained in point of fact, we may deal with it in argument.

Now, Sir, I have gone through with the specific and the general grounds of exception to the judicial department of our government, as organized by the existing constitution. These are the reasons, the grounds, on which it is claimed, that the tenure during good behavior works mischief to the people of Pennsylvania.

Sir, if we have reached the bottom of the well, where truth is said to lie; if these "elegant extracts," as they are styled, are the strongest specimens of our wrongs; we are, perhaps, able to pro-

nounce upon the case; and I think we may most solemnly and conscientiously assure the good people of the Commonwealth, that if these are the only sources of grief which they know, and these the only supposed causes of their suffering, all the changes of the constitution which this convention can devise, will not deliver them from the evil. I despair of the case: not so much, I confess, from the enormity of the grievances, as because the counsellors who are to work out our deliverance, have not a just sense of the disease which is supposed to exist, or of the remedies, which they propose to apply for its cure. They despise and reject the wisdom of the wise: they set up our own unfledged knowledge and limited experience, above the learning and judgment of those who have enlightened and adorned the race of man: they demand experiment for experiment's sake: that which is called *common sense*, is exalted above all sense and learning: and I fear, that cunning and craft are mistaken for common sense; and that vulgar prejudice is also mistaken for common sense. Common sense is a sterling gift, most uncommon, but it has an accompaniment, a never failing accompaniment, by which you may know it, and that is *common honesty*.

These are our experiences. What have we from abroad?

The constitution of the United States, it is said, contains the tenure of good behavior, and the delegate from Luzerne approves of it there. Why? Because the judges have political power. What is meant by this? They are to decide upon treaties. This is the only reason assigned; and it is unsatisfactory, in fact, and on principle. In point of fact, not half a dozen cases under treaties have arisen since the formation of the constitution. In point of principle, the argument would lead to a different conclusion.

A case in a sister and adjoining State has been referred to as having a bearing upon the question of judicial tenure:—that was a case in New Jersey. This case was cited by my learned friend and colleague, the chairman of the judiciary committee, and noticed again particularly by the delegate from Northampton. It seemed to be a strong one to show the imperfection of the tenure for years.

It was a case, so far as my information goes, of most flagrant and high-handed wrong, inflicted upon an upright and independent judge, for the fearless performance of his duty.

It furnishes a strong illustration of the morality of the system contended for. A mere intrigue of party, availing itself of the disappointment and irritation of an unsuccessful litigant, changed the character of the legislature, and left the judge out of office. What can be said of this?

The delegate from Luzerne thanks my learned friend for this case; and why? Because it proves—

1. That you can get upright and able men to take the office on such a tenure.

2. That the judges will decide according to conscience against the most powerful party, although their term of office is about to expire.

I apprehend that the case proves no such thing. It is a beacon to warn upright and able men not to take office on such terms; because here is the *sacrifice* to which they are exposed. It is the one case of fearless independence—but, all men see the sequel; and who will follow in the track?

It is further said, that the judge had no right to the office—that the people had the right to choose their own judges—and that the public interest did not suffer by the change.

This vindication illustrates the character of this tenure, and shows, that the argument to sustain it is wanting in sound moral principle.

The judge had no right to the office—no legal right. But, he had a right, morally, and upon the theory of the opposite argument, drawn out into the strongest expression, this very morning, to be re-appointed, if there were not good cause against it. There was not only not good cause, but he was sacrificed unjustly, and stigmatized, for the worst of reasons, because he had fearlessly done his duty. Is this a principle to be vindicated?

But the people had a right to choose their own judges.

The people had no right to do *wrong*. That is my position. The fallacy of the whole argument is, that *our* king can do no wrong. The people act according to their sovereign will and pleasure—and whatever they do is right. With a case of such

barbarous injustice and wrong before my eyes, I cannot subscribe to the doctrine. It supposes the infallibility of the people. I believe in the infallibility of neither king nor people.

It is said, that the public interest did not suffer by the change; that a successor equally good was appointed.

Can this justify the wrong?

The learned delegate from Luzerne says—this was but the application or operation of a great republican principle.

I cannot assent to it. No truly republican principle can work and sanction such an outrage upon justice as this is. I think it is no republican principle. It is will—arbitrary, unregulated will of the despot. It is the same principle, which appears in the laconic mandate put into the mouth of the tyrant Richard, by that man, who seems to have known more of what was in man, than almost any other mere man—"Off with his head!—so much for Buckingham."

We have had our attention called to the constitutions of other States. What do we gather from them?

That eighteen States provide for the tenure during good behavior, by their constitutions.

The delegate from Luzerne says, that there are fifteen States, which have limited the tenure in some way, and then he says, that fifteen States have rejected the principle of good behavior tenure. Several of these States have limited the tenure to sixty, sixty-five, or seventy years. But they have held to the principle.

Has the delegate shown, that any State, having enjoyed the tenure during good behavior, has relinquished it for a tenure for years. I think he has not. I believe he cannot. And, if the change takes place, Pennsylvania has the honor to take the lead.

I will not detain the committee by recurring to the history of judicial tenure, farther than to say, that my learned friend and colleague's remark, that the principle of good behavior tenure had its birth in Pennsylvania, has been suffered to remain without contradiction. Its introduction was earnestly sought for during our provincial existence, and effected when our independence was achieved. It was established in England, as in furtherance of popular right. And upon the same principle, it

was adopted here. The framers of our constitution meant to shield the judiciary against the arbitrary will of the sovereign, and this provision affords that security.

The delegate from the county of Philadelphia gathers argument against the tenure during good behavior from the fact that it was unknown and unused before its introduction into England, in 1701; that it is unknown to the civil law, the law of continental Europe, which he eulogizes above all other systems of law, and that it was not engrafted upon the civil code of France.

I admit, that the civil law and the code of France are great products of human wisdom: But, not specially calculated for the protection of popular rights. The delegate no doubt bears in mind, that the trial by jury, which he also justly applauds, is unknown to the civil law; and that the civil law has been, and still is, the code of those States in Europe, which have manifested the least regard for the rights of the people.

We shall not, perhaps, derive much light on this subject from abroad. We have a good and safe experience of our own. We have no need of trying an experiment. And as I am abundantly satisfied with the protection which the constitution affords to my fellow-citizens, by its provision for a wholesome judiciary, I think it wise to suffer it to remain undisturbed. The restless spirit which excites and agitates a peaceful and happy people, I trust will be laid for a time. But it is incidental to popular government; and we may expect, that, in this or some other form, it will raise its hydra head, hereafter, and seek to effect some removal of land-marks; some change in the fabric; something, which shall afford better prospects for ambition, than is offered by the slow, sure and steady march of honest, honorable and efficient labor for the common good.

My hopes and my wishes are, that this happy Commonwealth may long endure and long enjoy the blessings of a constitution, formed by men of the highest order, and whose praise is in this:—That it has, for nearly fifty years, without alteration or change, contributed largely to the prosperity and enjoyment of all classes of people.

N.

SPRINGFIELD June 7 1708

Loving Brothr

Yrs May 25: I have received and therein an account of y^r^ mind as to some things to which I give you this brief reply. As for my horse: He came about a fortnight aftr if I remembr: though I did something need him. Yet not so as to suffr much for want of him: And as for y^e^ service you had of him you are heartily welcome to it if it had been more than it was. As for y^r^ invitation to Strattford or Wallingford, I can't tell well what to say, and find myself but poorly of it, to give advice. Only this I would say that the way you seem inclinable to take in ordr to y^r^ coming at y^e^ mind of God in y^e^ thing pleases me very well; to put y^e^ mattr as much as may be out of y^r^ own hands; to as it were, stand still and see what God will bring to pass by other hands respecting eithr y^r^ tarrying where you be; or y^r^ removall elswhere, either here or there. It is a nice and difficult point, to keep exactly to y^e^ mind and will of God in such cases as y^ts^ is. Where you must judge pretty much by providences and events, and God holds forth much of his mind by his works judged of according to his word. We are very apt to be running into extremes when God seems to be calling of us this way or that, either to run too fast or too slow. To go before his providence and thrust our selves on too fast, or els to tarry behind through displeasure doubt and fear whether called that way or no. My thoughts in the generall are thus, (and I am apt to think y^r^ self and others will concur in y^e^ same) that that providence y^t^ brought you to Durham and continued you so long there, and inclined y^r^ spirit so far towards y^e^ people is not to be made light of or overlookt: And that it must not be greatr offers as to worldly comforts y^t^ must turn y^e^ scale in this case. And y^t^ God's presence and blessing at Durham though now they are but mean and inconsiderable can quickly greaten and increase them both as to this world and y^t^ to come. And that by shunning difficultyes among them you may incur as great if not greatr in a more promising and likely place. Howevr if the counsell of y^e^ wisest and best in y^e^ neighborhood, ministers and othrs, do carry it y^t^ it may be more for God's glory and y^e^ public

good, y^{t} y^{r} light be sett up in a place of more note and eminency. Unless y^{r} Spirit be by any peculiar instinct or divine impression: engaged and drawn forth to that people more than any othr, (as sometimes it is in such cases.) This would look to me to be a call of God elswhere.

Mrs Ingersoll a while ago brought to our house 2 or 3 pieces of money of that she had of you to y^{e} value I think of about 8 or 9 shillings which she saith is brassy and naught, to be sent to you. I would have had sister brought it to you but she seemed not very willing. If she dont take it is here for you whenvr you send for it. Robert Old^{r} is going to the Bay this week (I think this day) And I have layed in w^{h} him to bring up y^{r} horse. Not having furthr room to add, nor mattr to write, of moment at this time: saving that we are all well and desire to be remembred to you and Brother Isaac. I rest

Y^{r} Loving Brother

To Mr Nathaniel Chauncey Ministr of y^{e} Gospell at Durham in Connecticut These.

DANIEL BREWER

SPRINGFIELD Jan 16, 17$\frac{10}{11}$

Loving Brother,

Yours of Jan. 11 I received and therewith the welcome account of your welfare, and of your, at length, arriving to a hopeful prospect of a comfortable settlement. I have had somethings by the edges and by broken imperfect parcels, and not otherwise, but yet enough to satisfy me, that the Devil hath been permitted to have much business among you. And if his chain be shortened now, we know who we are to thank for that, only neither him nor any of his instruments. I expect, unless God wonderfully overrule it, you will find trouble not a little, from some of them still. But you have the same God to go to who is the God of peace, who will tread down Sathan under your feet in his own time. Do you but maintain his cause, and he will maintain yours against them all. But it may be that they are won from their folly and heartily sorry for it. If so, that is best of all, and gives prospect of better things than otherwise there is cause to fear.

As for my coming down to y^e^ ordination, my purpose is, God willing, to come, if possible. A little thing I think will not put me by. As for my wife's coming with me, I am more doubtful about that. It will be difficult now in winter for both to be absent at once. * * * It is not impossible but that we may both come.

I understood by brother Isaac that your old companion, the headache, follows you pretty close. If I were to say any thing in your case, it would be this, you are I think to blame for being so shy and so loth to come to a wigglewedy. If Timothy might "drink no longer water but a little wine for his stomach's sake and his often infirmities," I can give no reason why it may not be as lawful to wear no longer your own hair, but a *little wigg* for your head's sake and your often infirmities. Thereof and thereby peoples might as well have blamed him for intemperance as you for pride in such a case. * *

My remembrance of you at a throne of grace may perhaps do you some good. However my attempts that way you may be sure of. I cannot blame you for the sense you hold forth of your great need that way. More sense of need and more supply both for you and me would be exceeding profitable in our case. I wish you would be as willing to do as to solicit, for no one can have more need of it than I. * *

Your loving brother,

Rev. Nathaniel Chauncey, D. BREWER.
Durham, Conn.

WALLINGFORD March 25th 1727.

Kind S^r^—The occasion of this in y^e^ whole compass and latitude thereof, y^e^ bearer hereof M^r^ Mix y^e^ Schoolmaster at N. Haven, will apprize you of by voice and letter. The whole affair is span new to me. He hath not been in my house ½ an hour. Considerations some *pro* and some *con* hover in my mind, neither know I well upon such a start w^t^ to say. Mr Mix informs y^t^ y^e^ Dutch Gentleman Candidate is forming a Latin Discourse to be pronounced at y^e^ time of his Ordination upon 13 Acts, 39, given him by Mr Moss. So you may conclude in w^t^ particular Theological article he is to show his orthodoxy. Besides w^ch^ Mr Mix

will show you I have a letter from y^e^ President desiring my attendance, and requesting me to send to you and another from Mr Noyes: upon y^e^ whole if you will come along on Tuesday morning next is y^e^ day discoursed of for his ordination as Mr Noyes' letter informs. I will promise to go with you to N: haven (exceptis excipiendis) and pray you to send me in writing by y^e^ bearer a Categorical answer. I have sent y^e^ book mentioned, but you'll find in it little to your purpose. The Rector is a great friend to Regular Singing; so you may have an opportunity upon y^t^ acc^t^. From y^r^ B^r^

To Mr Nath^l^ Chauncey SAMUEL WHITTELSEY.

Wallingford, June 14, 1736.

Dear Brother,

The heavy tidings of the death of our cousin Stilman, hath come to us, and we deeply condole with you in this dark dispensation. As there is a particular affection in parents to children, which none knows but parents, so the death of children is an affliction y^t^ hath a particular edge in it which nothing gives y^e^ sense of but experience. And having drank of this cup, we do the more feelingly sympathise with you. But your sorrow hath its special bitterness. Such a daughter at such an age! but why do I go about to aggravate. Kind brother, our spirit is with you in your sorrow, and desire to visit you if convenient. I humbly pray that God would be and hope he is nigh to you. With a God nigh at hand, at such a time as this, who is able to support under affliction beyond what our strength is sufficient for. May God give you grace to be an example of patience, resignation and suffering affliction. * * *

With cordial respects to sister and surviving cousins, I subscribe your affectionate and sympathising Brother,

S. WHITTELSEY.

To Rev. Nathaniel Chauncey, Durham.

Wallingford March 2d 1742-3

Rev^d^ & Dear S^r^,—In that session of y^e^ consociation, when the act passed relating to Munson, they would join me as moderator w^th^ M^r^. Heminway, and Mr. Ruggles was scribe. So I could not attest y^e^ inclosed as scribe, but y^e^ original in Mr. Ruggles (the

scribe's) own handwriting is in my possession, from whence is transcribed w^t I now send you, w^ch I hope will answer y^e end and heartily wish its good success.

Daughter Hall is exceeding low, yet we are willing to hope a little better. On y^e Tuesday of y^e last week ab^t 9 or 10 in y^e morning, she herself and we about her expected every breath would be her last; she had her reason in full exercise, and before and then expressed herself so as was a support to us under y^e expectation of parting with her soon. I am y^e man that have seen affliction by y^e rod of God's holy Providence since I saw you; but God is both just and good. I desire your prayers that we may not be as a bullock unaccustomed to y^e yoke under Divine chastisements; but be made better by w^t is bitter, and every one fitted for w^t is appointed. Cordial respect to you and yours,

Concludes this from y^r B^r

S. WHITTELSEY.

To the Rev. Nathaniel Chauncey of Durham.

Rev^d & Dear S^r,—Our Association met at New haven y^e day before yesterday 12 in number; were very sorry they had not your company and assistance. Their Declaration M^r Todd y^e bearer brings with him, and y^e Association with their humble service, have desired me to signifie to you their earnest desire that you would concur w^th them and subscribe that tho you were not present, yet you concur in y^e premises. This meeting of y^e Association was set on foot at y motion of Dr. Chauncey, who in a letter to me expresseth his earnest desire that our Association would send down something of this nature. Many Associations in Massachusetts have done the like, and the President, Professors, Fellows, &c. of Cambridge College have put forth an excellent piece and Dr Chauncey writes me y^t it is the tho't of y^e best thinking men, y^t now is *y^e time* to strike a fatal stroke to Methodism, and repeatedly urgeth y^t we would send down something. Y^r name will add weight to the Declaration, and I hope y^e Declaration will do good. The Rector and Tutors of Yale College are doing the same.

From Y^r Loving B^r

S. WHITTELSEY.

Wallingford, Feb. 21: 1744-5

To M Nath^l Chauncey.

Mr. Whittelsey published an Election Sermon 1730; a Sermon on the death of John Hall 1730; a Sermon on the woful condition of impenitent souls in their separate state 1731; a Sermon on the ordination of his son 1737.

Revd & Hon'd Sr—The Sermon preached at my Ordination by my Father being about to be printed and I being very desirous that the Charge you then gave me may be added thereto, this is to intreat a copy thereof for that purpose. I had designed to have made you a visit yesterday on this errand, but understanding that you are to preach a public lecture this day, I tho't I should be but a hindrance; have therefore prayed my father to take the pains to ride over & intercede for me; & hope that his desire added to mine will prevail.

Our difficulties are brought to almost an entire calm; which I doubt not your rejoicing in. I shall add but my Dutiful Regards to my Aunt & Love to My Cousins.

From your Dutiful Kinsman,

SAMUEL WHITTELSEY, Junr.

Wallingford, May 10, 1739.

For the Rev Mr Nathl Chauncey in Durham.

O.

Much honoured,—I am truely sorry that I am necessitated thus to trouble you. I have lately received a letter from some friends who doe acquaint me with the afflicted state of my family: my wife being very lately delivered, the child dead and my wife in danger of death, by reason of weaknesse prevailing upon her. I doe therefore humbly entreat your Worships to grant me a release to visit my afflicted family; and dear wife if living; Excuse my boldnesse and troublesomenesse, and consider my condition. I hope my brother Bulkly, provided he have an easy and able horse, will attend the Army in their present motion; only if it be expected he doth desire care may be taken for an easy horse and that it may be sent him this night: I have not further to adde but my hearty prayers for the presence of the great and wonder-

ful councillor with you in your solemn consultations, and to subscribe myselfe

Your worships Reall Servant

Hartford, Mar. 27th 1676. Is. CHAUNCY.

My brother desires that care may be taken of Arthur Reed if he goeth with the army that he may not suffer.

Superscribed,

[To the much honoured, the Council of Connecticut.]

The above letter is preserved in Connecticut State Library at Hartford, and constitutes *Document* 51, "*War Vol. I. With the Indians.*" It was transcribed Jan. 1, 1856, for me, by Lucius M. Boltwood.

The application was successful as appears by the following:

"At a meeting of the Councill (of War) March 27, 1676.

Mr Chauncey having received intelligence of the death of his child, and the dangerous sickness of his wife, was permitted to pass home to visit his Family."

STRATFORD June 23d 90 [i. e. 1690.]

Honourable Sir,—Since I came home, I received two letters from my son and one from Bro. Blackleach, bearing date June 16th, and I accounted it my duty to acquaint your honour with what newes they send. The same day they wrote, an Indian being scout came in and said that he and another Indian being together, the French came upon them, and killed one of them. They say the Number is about 400 d men, but they conceive a far greater number, and that on the morrow they did expect [torn.] They write that the French were come to the halfe moon, which is within twelve mile of the city: They are all driven in [torn] the city and write that they were in a readinesse to receive them; which is all that they write, excepting that they were all in health; but it is probable coming into the city will increase the sicknesse amongst them; which is all the newes I have to communicate, which I dared not to omit to acquaint your honour. I may not now adde any further but that I am your Honour's humble servt, Is. CHAUNCEY.

They tell me the man that came down from the army is one Lyon of Fairfield. [War, Vol. II: p. 95. Conn. Archives.]

This appears to have been addressed to the Governor.

Rev. Gershom Bulkly had been wounded, see p. 232. Hence the application for an easy horse.

P.

"AMHERST, May 4, 1775. Upon the General Clause in the Warrant. Joseph Eastman Moderator.

The Town enters upon the examination of Josiah Chauncey.

Voted. Not satisfied with his answer to the charge against him.

Voted. That said Chauncey should bring all his Commissions he has ever received from the King; also to Commit his Fire arms into the hands of the Select men of the District.

Voted. To adjourn the Meeting to the said Meeting House until Tuesday the ninth day of May current at one of the clock in the afternoon."

"At a meeting of the Inhabitants of the District of Amherst pursuant to Adjournment on Tuesday the ninth day of May at one oclock in the Afternoon.

Voted. That the arms of Josiah Chauncey should be returned to him."

To the Committee of Correspondence of Amherst.

Gentlemen,—Hereby is exhibited a complaint against the conduct of Isaac Chauncy; as treating the Committee of Correspondence with contempt and reproach, and herein likewise showing an unfriendly disposition towards the measures of the country.

Evidences. Moses Hastings, Timothy Henderson, Elias Smith, Nathan Moody, Abigail Moody, Philip Ingraham.

Amherst, April 2, 1776.

To Capt. Aaron Wright, keeper of the jail in Northampton, in the County of Hampshire and Colony of Massachusetts Bay:—

Sir: As Isaac Chauncy of Amherst in the county and colony aforesaid, hath been convicted before the committee of corres-

pondence of Amherst, aforesaid, of being an enemy to, and acting in opposition to the just rights and privileges of America, you are hereby desired to take into custody and closely imprison him the said Isaac Chauncy, till he shall be dismissed by lawful authority. JOHN BILLINGS, *Chairman of Com.*

Amherst, April 12, 1776.

According to the within direction, I have committed Isaac Chauncy to Capt. Wright, Jail-keeper in Northampton. The cost is 16s. MARTIN SMITH, *Constable.*

Apr. 13, 1776.

[The "within direction" which the Constable professes to have followed, was for Capt. Wright, and no other officer is referred to in it.]

To Capt. WRIGHT:

Sir: You are hereby informed that it is expected that you hold Mr. Isaac Chauncy in custody upon his own cost, until the judgment of cost be satisfied and your own charges secured. The cost is £1. 19s. 0d. Likewise the fee of the officer entered on the mittimus. JOHN BILLINGS, *Chairman.*

Amherst, May 10, 1776.

The above warrants were found among the papers of Capt. Wright, in 1852, at Northampton.

Copied by Lucius M. Boltwood.

Sir,—Agreeable to your desire I have waited on Major Hawley and conversed with him on the Subject of which he wrote to our Committee. I find to my great satisfaction that the General Assembly have taken from committees all power of determining with respect to offenders against the common cause, and lodged that power with the Civil Magistrates. They have made such provision as will no doubt give universal satisfaction to all the friends of our cause. Considering these things it is the Major's advice and I am of his opinion, that it is best for us to release

Isaac Chauncey from his confinement. I therefore desire you to inform Capt. Wright as soon as may be that he is at liberty to dismiss him when he pleases. I think there is no necessity of assembling the committee on this occasion. I dare engage they will be fully satisfied with the procedure. You wrote to me that two trials are depending. My advice is by no means to meddle with them, but leave them to be adjudged according to the late acts of Court. From your friend and humble servant,

To Dea John Billings. N. DICKINSON, Jr.

Both Deacon John Billings and N. Dickinson, jr. were on the Committee of Correspondence. The latter was for a time a student in the law office of Major Joseph Hawley, of Northampton, who was one of the leading men of his time in western Massachusetts.

It appears that Isaac Chauncey was accordingly released. The following communication, issued not long after, shows the spirit of the times :

Amherst (Massachusetts) Committee.

In Committee of Safety, Amherst, Massachusetts Bay, August 26, 1776.

Whereas Isaac Chauncey, of said Amherst, convicted of being notoriously inimical to the *American States*, and confined within certain limits, hath, in defiance of authority, disregarded the injunctions laid on him, and clandestinely departed ('tis supposed) to some part of *Connecticut*, on no good design ;

This is therefore to desire the good people of that State, or of other States, where he may be found, to secure him, in such manner that he may not have it in his power to injure *America*.

Per order: NATHANIEL DICKINSON, Jun.

[American Archives, 5th Series, Vol. I. 1776, p. 1174.]

R.

DURHAM Sep 2, 1716.

Dear Sir,—I have often thought of it with envy and dislike that since Mankind enjoy so happy and easy a means to render

the distance of friends less grievous, I should have so little good by it, & live in the neglect of it. Our fortunes are probably as far differing as our dwellings are distant the one from the other. Yet I cannot imagine that either length of time, distance of place, difference of fortune or respect of honorable persons should render you wholly unmindful of your Native Land, or provoke you to neglect the sincere respect of the meanest of your friends here on this side the wide Ocean that parts us. I flatter myself that as a letter from you once in a while would be most welcome, so a line from my pen would not be despised.

And it having pleased a holy God to whose providence there must be no murmurings to remove not only your father but mine as well as thine—and also your brother Charles during whose abode letters were mutually passing—it grieves me to think that those notices must forever cease—as though you were utterly forgotten here, and as though none remaining were worthy your regard. My Uncle's ever to be remembered kindness to me brought me much nearer to him and his than nature had done before. So that as he deserved and had the honor of a father from me, so I find a proportionable respect and affection abiding towards all his. And therefore to have some notices from you of your welfare must need be very rejoicing.

I greatly rejoice to hear of your welfare and happiness in all their instances; may God both continue and encourage it; yea and sweeten every enjoyment with his Divine blessing. The providence of God cast my lot in Durham in the county of New Haven, born long since your leaving New England. It lies about 14 miles from Guilford north—about 8 miles east of Wallingford—and about 6 south of Middletown. In this place I have lived more than ten years—more than seven since I married Sarah Judson from Stratford. We have three children, one son and two daughters, being in age as I have them, Elihu, Sarah, Catharine. My brother Isaac lives with me. My younger sister is married at Wallingford to Mr. Whittlesey, the present minister, by whom she has had two children a son and a daughter. My sister Abigail has now her 3d husband—called E. Burroughs, by whom she has two children a son and a daughter. My eldest is married at Springfield to Mr Brewer the minister, by whom she has six children living. As for the present state of my Cousin, Isaac

Chauncey's family, I cant give a particular account: it having been long since I was at his house—yet I hear of his welfare this day I am writing. He has had some turns of melancholy which it has been feared would issue ill, but these turns have issued better than was feared. As for anything new respecting the country—it affords nothing—but what you may be better informed by Cousin Israel. He has told me of some relatives in England utterly unknown to us before, and now not well enough informed as to write to. I entreat you to salute them in my name—I cant be easy to live in ignorance of them, but I cant see them; should be very glad to have any of them write. Please to accept the tender of most cordial respect and affection to them and your consort, with whom God grant you many happy days as also our heartfelt wishes for the flourishing of those tender branches that have sprouted from you. Let our far distant prayers be daily meeting before God. And God grant that both we and ours may meet at last in his house above.

From your most respectful Friend and Kinsman,

NATHANIEL CHAUNCEY.

Robert Chauncey, M. D., Bristol, England.

Stratford March 21 1720–21.

Revd Sir,—Yours I received some time since, but by reason of sickness I then labored under which has confined me to-morrow will be four weeks which is under a hopeful abatement at present, I could not return you an answer with that speed I would otherwise have done. The matter you write about I have had my thoughts very much exercised about ever since the receipt of a letter from Dr. Chauncey, y^{t} came I suppose at the same time with yours and another of the like tenor to Mr. Israel. Some considerations have made me doubtful in the case. To mention some.

1st. Because the Dr. having once sent out the like importunity with respect to Robert, afterwards sent counter orders when the Lad was ready to embark from Boston for Bristol. The cost I then expended on him being not inconsiderable was all lost by his uncles changing his mind, and I know not but it may happen again in this case.

2. Because Wolcott is in a fair way of learning and it seems a pity that he should be prevented from going through his college

learning and if the Dr knew his circumstances he would choose to have him tarry here till he is graduated.

3. Because I cannot find out by any means what employment or education his uncle desires him to, which I think it is not out of my province to be concerned about.

But however since you, who have more acquaintance with the Dr's design in the matter than I am allowed to have are fully persuaded its best he should go now and understanding the Rev^{d} Mr Whittlesey is of the same mind, having conferred with Mr Israel, I submit my thoughts to yours if I may have the approbation of the Judge of Probate in the case, whom I have not had the opportunity of consulting by reason of my illness. Mr Israel has assured me he will take care to fit him out for the voyage.

This with my hearty condolence with you on the occasion of the sudden death of the late worshipful Capt Judson is all the needful at present from

Rev Sir

Your humble sev^{t},

SAMUEL COOKE,

Guardian of Ichabod Wolcott Chauncy.

To Rev. Nathaniel Chauncey of Durham.

Cousin Chauncey

I think myself obliged to request you to take care that Ichabod Wolcott Chauncy be equipt with suitable clothing and sent over as soon as the first opportunity shall present. I have writ to Mr. Cooke about it but cant tell whether he will do it without some prompting on by you. I know not what is become of his brother Israel, who I fear will make but a poor bargainer. Pray take care to agree and pay for his passage there that no trouble may occur to me. I dont expect a compliance in this affair by you or any body else that I have written to, for I have always found promises much more plentiful than performances.

I am your humble servant

Bristol, Aug 17, 1720 ROBERT CHAUNCY.

For Mr Nathaniel Chauncy

Minister of Durham

In the Colony of Connecticut, New England.

Rev Sir[d] *Fairfield Dec 27th* 1725

The care and concern which you ever have manifested for my interest induces me to make my application to you for your advice concerning my complying with my uncle's invitation. My friends here in concurrence with my own desires and inclination seem to favor the design, and if yourself should think it proper and advisable I would entreat you to communicate your mind by the first opportunity that I may be in readiness against the spring for I am loath to lose the benefit of the invitation by my own negligence I presume, sir, a defect of an answer unto that letter which yourself (if I mistake not) sent unto the Doctor, about the reasons of my delay will not be looked upon as a sufficient matter of discouragement. Since after my brother Robert's non concurrence with the like affair he sent express word back to forbid it, which it seems probable he would have done in this case, did he not still expect my coming. However submitting myself to your sentiments upon the affair I continue your humble servant, I. Wolcott Chauncy.

Rev. Nathaniel Chauncy of Durham.

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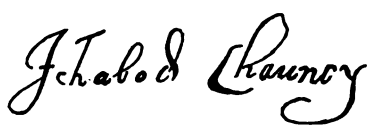
the President.

of London, England.


of Bristol, England.

of Hatfield, Massachusetts.

of Stratford, Connecticut.

S.

The Duties we owe to the Dead.

A SERMON,

BY WILLIAM CHAUNCEY FOWLER.

GEN. L., 25, 26. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. So Joseph died, being a hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

THESE words of the dying patriarch show the natural feelings of the human heart. He was not willing that his body should be buried in Egypt, though he had resided there nearly an hundred years; though, having married the daughter of the priest of On, his children had been born there; though himself, second only to Pharaoh, was lord of the whole country. In his last hours his mind turns towards Canaan, though he had left that country when a youth of seventeen. From the magnificence around him his heart turned toward the dwelling-place of his childhood under the oak tree in Mamre; where dwelt his father Jacob, and his mother Rachel, where dwelt Isaac, in the tent of Sarah his mother, where dwelt Abraham when he entertained the two angels. His heart too, in that hour of retrospection, went to the home of the dead there, to the cave of Machpelah in the field of Ephron, which is before Mamre, which, with all the trees there, was made sure to Abraham as a burying-place for his family. There lay Abraham and Sarah. There lay Isaac and Rebecca. There lay Jacob and Leah. There his heart yearned to lay itself by the side of kindred earth.

Accordingly he took an oath of the children of Israel that they would carry up his bones into Canaan. So they embalmed him and put him in a coffin in Egypt. Two hundred years afterwards, their posterity, taking his bones with them when they left Egypt, buried them in Canaan; thus performing their duties to the dead in keeping the oath which their fathers had sworn to the living.

Following the suggestion of the text, I would, on the present occasion, speak of the duties which we owe to the dead; duties, which ought to be distinctly defined and conscientiously performed.

I. We should cherish the Remembrance of the Dead in our hearts. They are not extinct. They are living still, though not in the body, yet as deathless spirits, having thoughts, feelings and remembrances. As such we are bound not to forget them.

I speak not of those who were nearly strangers to us while living. I speak not of those who by their vices and crimes so degraded themselves that they cannot be thought of, whether living or dead, without pain. But I speak of those who were worthy to be had in remembrance. I speak of those whose souls were united to ours by the ties of friendship; of those whose bodies, united to ours by the ties of blood, were bone of our bone and flesh of our flesh. Such should carefully be kept in remembrance by voluntary efforts of the mind, assisted by external mementos.

To preserve the remembrance of their friends after death the Egyptians embalmed their bodies with costly spices, and placing them in boxes of sycamore wood, kept them in their houses standing against the wall for ages. On occasions of festivity, when friends met friends, the dead were not forgotten, but had a place at the table with the living, as they had a place in the house.

For the same purpose the Israelites buried their friends in sepulchres constructed with great care, with hewn stones, and sometimes out of the solid rock, containing several apartments for the reception of the dead. These sepulchres, surmounted with stones or cupolas, and kept constantly white, could not fail to remind the visitors of those who were sleeping in the dark chambers below. Whenever they visited these gardens, as they often did, the images of the dead were present, as if they could still share a part in their enjoyment and their sorrows, and as if the living were not satisfied without their presence. The living regarded life as a journey, at the termination of which they were to be received into the company of their ancestors, or, as the phrase

was, be gathered to their fathers, and they could not fail habitually to remember those whose spirits they expected to meet in the world of spirits, as their bodies were to be joined in burial with their bodies in a common sepulchre, in that very garden. It is no wonder, then, that to be buried with one's friends was regarded as a great privilege; as to lose that privilege was regarded a great calamity. Thus in the language of threatening, it is said to the king of Babylon, "All the kings of the nations lie in glory, each in his own house; but thou art cast out of the grave as an abominable branch, thou shalt not be joined with them in burial."

The early Christians, more deeply believing the soul's immortality, were still more distinguished for their care and their affection for the dead. They paid the highest respect to their final counsels and exhortations. They sang psalms around the corpse while it was kept, and then around the grave, accompanied with prayers and the benediction as a part of the burial service. This service was often repeated on the third day, because in three days Christ rose from the dead; as it was every year as an anniversary commemoration. The doctrine of the resurrection led them to bestow the greatest care on the preservation of the bodies of their deceased friends, to which the souls would return; and accordingly they often excavated those catacombs, those cities of the dead, which by their extent have excited wonder in modern times. The very name which they gave to them, to wit, cemeteries, sleeping-places, indicated not only rest from the labors of life, but resurrection from the sleep of death. Not being ignorant that those who sleep in Jesus, God would bring with him, they cherished an affectionate remembrance of those whom they hoped to meet again in risen and glorified bodies.

The Christian religion, as it manifests the immortality and worth of the soul, so it teaches us to feel a deep interest in the souls of men, whether they dwell in breathing flesh or in the spirit-land. It teaches us to love our friends with a purer love than the heathen feel for theirs while they live, and then to send our hearts to them over the waters of death. It casts a strong light into that dark world, so that we can see them still, and love them still.

Is there however not reason to believe, that as there are those who care very little for their friends while living, so they do not cherish the remembrance of them when dead? Is there not reason to believe that there are those who seemed to love their friends passionately while they were living, but who lose all thought and all affection for them, not long after they were laid in their graves; even though they live in the same house where they lived, and enjoy the labors of their hands, and the tokens of their love.

But you say you love your friends too much while living, and you mourn them too much when dead; that each lonely scene restores them to your imagination to call forth affection from your heart, and tears from your eyes. This may be true of you but not of others; and is it not true of you only in part? Is it not true of you only in regard to certain favorites, while you neglect others both when living and when dead? We love our friends too much, you say. No, said the sainted Payson, "We do not love our friends enough, but we should love Christ more."

But we should cherish the remembrance not merely of our personal friends, but also of the wise and good, whom God intended to be held in everlasting remembrance. They with a generous love toiled, and, it may be, offered up their lives for their race, thus laying their race under obligations to yield them gratitude in return. Whether their names are recorded on the scroll of history, or embalmed in precious poetry; whether the monumental pillar rises to meet the sun in his coming in honor of those who perilled their lives in high places, or sculpture calls from the brute rock the form of Washington to place it under the dome of the capital in the eye of the nation as a memento of its deliverer, we feel that they have earned a remembrance.

And it does us good to remember them, not only because it makes us in spirit like them, but also because it carries us out of the dominion of our senses into the past. "Whatever," says the great English moralist, "withdraws us from the power of our senses, and makes the past, the distant or the future predominate over the present, advances us in the dignity of thinking beings. That man is little to be envied whose patriotism would

not gain force on the plains of Marathon, or whose piety would not grow warmer among the ruins of Iona." Why would our patriotism gain force on the plains of Marathon? Because we should, when on that spot, remember the dead who fought there. Why would our piety grow warmer among the ruins of Iona? Because we should, when among those ruins, think of the sainted dead who dwelt there.

If, then, nature teaches us to remember the dead; if the Gospel enforces the teachings of nature; if God forgets not his friends, but is God of the dead as well as of the living; if Jesus forgot not his friend Lazarus when in the grave; if he instituted a solemn sacrament in order that he might be remembered; if he died for the dead as well as for the living; if the dead wished to be remembered; and if by remembering the dead we make ourselves better, then we ought to feel ourselves under obligation to cherish a remembrance of the dead.

But, II. WE OUGHT TO REGARD THE WISHES OF THE DEAD. Our duties to intelligent beings do not depend on the accident that they are dwelling in a breathing body, for otherwise we should owe no duty to the Deity who is a spirit. As his will in our relations to him is our perfect rule of life, so the wishes of others, in our relations to them, should have their influence, in accordance with that perfect rule. As in many cases we ought to regard the wishes of the living, so we ought to regard the wishes of the dead, inasmuch as they have a conscious existence and rights as well as the living. These rights may not be recognized in the laws of the land, but they are recognized in the court of conscience and in the chancery of God. When some dying dear one, with a quivering lip, makes a request, we feel that the performance of that request is one of the highest duties that we can owe to a human being. Not to perform it we feel would be an act of the blackest treachery. Whatever it might cost, perform it we would. Thus felt the patriarch Joseph, when he performed the dying request of his father Jacob. Thus felt the children of Israel when they took his bones with them out of Egypt through the Red Sea, through the wilderness, and finally laid them in Canaan as their fathers had promised. How easy was it for them to say, "The promise of our

fathers made centuries ago cannot bind us. One generation cannot bind another generation to do what is inconvenient." But no, they felt that the responsibility transferred from father to son, through many generations, rested upon them with undiminished weight.

But you say that you often cannot know what the wishes of the dead were. Of course then you cannot be expected to regard them. But you say that sometimes the wishes of the dead are absurd or wrong. Of course then you are absolved from all obligation to obey them. All that I mean to say is, that you should regard the wishes of the dead as you regard the wishes of the living. Thus God himself regards them. He bestows blessings upon one generation in answer to the prayers of a former one, and blessings upon an individual in answer to the prayers of his ancestor. Since God then regards the wishes of the dead, why should not we? He enters into covenant with an individual as the representative of his posterity; and if that individual, as Abraham for instance, can act for them, they correlatively owe duties to him. If they took possession of the promised land of Canaan in virtue of a right derived from him, then they should regard his wishes in the enjoyment of that possession. Indeed, God has distinctly approved of this regard for the wishes of the dead. "Thus Jonadab the son of Rechab commanded his posterity, saying, Ye shall drink no wine, neither ye nor your sons forever, neither shall ye build houses, nor sow seed, nor plant vineyards; but all your days ye shall dwell in tents." Now how easy it would have been for them to say, after he was in his grave, why, this is a very strange command! What! not allow us to build houses nor sow seed! We will not obey him; we will not regard his wishes. But they did regard his wishes. During three hundred years, they neither drank wine, nor built houses, nor sowed seed, nor planted vineyards, but dwelt in tents. Therefore the Lord of Hosts said to them, "Because ye have obeyed the commandment of Jonadab your father, and hath kept all his precepts, according to all that he hath commanded you, Jonadab the son of Rechab shall not want a man to stand before me forever."

Moreover, we should consider the dead not only as existing

still, but as still interested in human affairs. We may regard them as a great cloud of witnesses looking down to sympathize with us in the race we are running. Or we may consider them as revisiting these earthly scenes, as did Moses and Elias the mount of transfiguration, to behold on Tabor him whose coming ages before they had desired.

If the dead think of us, still love us, still rejoice in our happiness, as we know there is joy in heaven over one sinner that repenteth, then surely in turn we should remember them, love them, and regard their wishes.

Thus I have shown that we sustain relations to the dead as spiritual beings which impose on us the duty of regarding their wishes; moreover, that God regards their wishes in answering their prayers for their posterity; that God has bestowed his approbation on those who regarded the wishes of the dead; that, on account of the love which they bore to us or still bear to us; and on account of the benefits which they have conferred upon us, we are bound to regard their wishes. Yes, the wishes of the dead should be regarded, whether they manifest themselves as on the mount of transfiguration, or as the ghost of Samuel summoned from the spirit-world by Saul; whether they are with us in the common scenes of life though invisible; or look down upon us from the cloud of witnesses. The dead, having labored for the property and the institutions which we enjoy, have a right in that property and those institutions, whether he who labored for that property is a father, or he who labored for those institutions is the father of his country.

But III. We ought to copy the Example of the Dead.

This assertion is intended to apply only to those whose conduct was worthy of imitation. The living with whom we are acquainted, however excellent they may be, do not furnish the highest examples of *all* the Christian graces and moral virtues; for the plain reason that they are placed in circumstances that call out only a part of those graces and virtues. Their character is modified by the peculiarities of the times or of the community in which they may chance to dwell. Every generation, every religious denomination, every locality, every age has its excellencies and its defects.

Thus for a period after the death of Christ, as the chief captain of their salvation was made perfect through suffering, his followers sought for a crown of martyrdom. This was the martyr age of the church.

After this, Christians laying aside the exclusive character of their religion became all things to all men that they might win some. This was the age of worldly compliance.

Then for a period they retired from human society to seek for the favor of God in deserts on pillars in caves. This was the hermit age of the church.

During the reformation men sought for piety by contending earnestly for the faith once delivered to the saints. Our own has been called the age of Christian benevolence. In this age, men are sometimes more intent upon doing good than upon being good.

Now while in the providence of God it was intended that different Christian graces and principles should be developed in the different ages, it was likewise intended that we should take advantage of these different developments for our spiritual improvement. This we cannot do unless we bring distinctly before us the life and character of those who were the representatives of their several ages. If you confine your imitation to those of any single age, whether the present or any other, you will have the defects of that age in your own character. Whereas if you collect the best features of the best Christians of different ages, including the dead as well as the living, you can form an ideal of Christianity that is true to revelation; just as the artist forms an ideal that is true to nature, not by fixing his attention on a single individual, but by collecting the best features of a class of objects. On this ideal as a model you can form your own soul, a refractory substance though it is; just as the artist shapes the marble according to the ideal in his mind.

Thus will the dead, though in their graves, still live. They will live in your life. They will breathe your spirit. They will act in your conduct. They will speak first to you and then through you to others. Thus will you in yourselves be the depositaries of the Christian excellence of past ages, just as the learned are the depositaries of the intellectual excellence of past

ages. For the experience of the saints of past time, their conduct, their example bear the same relation to the moral improvement of Christians, which the experience, and works, and example of the learned bear to the intellectual improvement of the scholar. And if the waves of oblivion should roll over the past, burying in one common flood all the remains of ancient art, all the records of genius in the history of the human intellect, the scholar would not suffer a loss greater than would the Christian, if the same remorseless flood should roll over the records of Christian experience and virtue found in the annals of the church and in the lives of the saints. As it is only the collected virtue of all ages that approximates to the true ideal of Christianity, be ye followers of all those who through faith and patience have inherited the promises.

In closing this discourse, I would remark, 1. *We should carefully study the history of the dead who are worthy to be held in remembrance.* For we cannot remember them or regard their wishes or follow their example unless we are acquainted with them. Acquainted with them we cannot be unless we study their history. Let it then be a part of our life often to escape out of the narrow present into the broad past, that we may have communion with the mighty dead whose character embodied the spirit of the times in which they lived. By holding habitual communion with them, you will make every age contribute to your improvement. Your souls will thus become enlarged and liberalized, able to appreciate excellence under every form. Your admiration of them will be at once an indication and a cause of your resembling them. And, as glorified spirits feel an interest in human affairs, you in turn, brought into sympathy with them, will, by assimilation to them, have something of heaven in your hearts even before you shall have ascended there. As your friends leave the earth, and ascend to heaven, you will find the attractions of earth growing weaker, and the attractions of heaven growing stronger, until that high world shall seem to be your home, since it has become the home and dwelling-place of those who when on earth made earth attractive.

I would remark, 2. *That we should live as if we expected to meet the dead.* If such were our habitual expectation, how careful should we be to conform to their wishes! If the wretch who wrongs the widow and the fatherless habitually expected to meet the injured husband and father, would he not in fear shrink back from his villany? If the politician who would lay a sacrilegious hand on the constitution of the country really expected to meet that venerable band of patriots who formed that charter of our liberty, would he not in very shame desist from his purpose? If some present really expected to meet the face of a dear mother, of a sainted father, of a bosom friend now in the world of spirits, would they not in their quickened love be just as ready to regard their wishes as they were when they met them daily on the earth? Let us all then live as if we expected to meet the dead face to face.

I would remark, 3. *That we should live in such a manner, that when we too are dead, there will be those who will remember us, regard our wishes, follow our example.* The righteous will be held in everlasting remembrance. Be righteous then, and you will be remembered. Faithfully perform your duties to the living and the dead, as the patriarch Joseph performed his to his father. He promised that father that he would obey his dying injunction, not to bury him in Egypt, but to carry him to Canaan and lay him in the cave of Machpelah, by the side of kindred earth. This promise, when his father was dead, he religiously performed. What he did for his parent, others did for him as a sacred duty. Go thou and do likewise, in your relations to the living and dead; then, when you lie down in death, you will not be forgotten either by your friends on earth, or by your friends in heaven. Your memory will be embalmed in some affectionate hearts. Your wishes will be regarded. Your example will be followed. The God who was with Joseph will not forget you. Your body glorified, restored to your soul, he will take to the heavenly Canaan to join the great congregation of the glorified dead.

T.

Additions and Corrections.

Page 112. Elihu Chauncey, born March 24, 1710, was married March 28, 1739.

Page 172. Sarah Chauncey married Oliver Stanley, 1774; died Sept. 3, 1775. George Washington Stanley died 1854.

Page 205. Katharine, born Dec. 2, 1728.

Page 213. Robert, born October 15, 1677.

Page 224. IX. Jerusha, youngest daughter of Rev. Isaac Chauncey, was born Sept. 7, 1714. She married Rev. Hobart Estabrook. He was born at Canterbury, Con., Dec. 17, 1716; graduated at Yale College, 1736; was settled in the ministry at Millington, a parish of East Haddam, Con., Nov. 20, 1745, and died there, while in office, Jan. 28, 1766, in the 50th year of his age and 21st of his ministry. He was (says Dr. Field, in his History of the Towns of Haddam and East Haddam) "a steady, judicious and faithful minister, and is remembered with respect and affection by his people."

He married first, Sept. 12, 1743, Sarah Williams (his cousin) of Mansfield, by whom he had one or two children, both of whom died young. She died June 25, 1746, aged 31.

His second wife, and the mother of his surviving children, was Jerusha Chauncey, who died June 11, 1776, aged 62.

Rev. Hobart Estabrook was the son of the Rev. Samuel Estabrook of Canterbury, and his wife Mrs. Rebecca (Hobart) Estabrook; and the grandson of the Rev. Joseph Estabrook, of Concord, Mass., and his wife Mrs. Mary (Mason) Estabrook.

His mother, Mrs. Rebecca (Hobart) Estabrook, was the daughter of the Rev. Nehemiah Hobart of Newton, Mass., and his wife Sarah (Jackson) Hobart; and the grand-daughter of the Rev. Peter Hobart of Hingham, Mass.

The children of Rev. Hobart and Jerusha Chauncey Estabrook were, 1. Samuel, who died unmarried. 2. Hobart, who married a Paddleford. 3. Chauncey, who died unmarried.

4. JERUSHA, who married Rev. ROBERT ROBBINS of Westchester Parish, Colchester, Con.

The daughter Jerusha, of the Rev. Hobart Estabrook, was the second wife of the Rev. Robert Robbins of Westchester, but the mother of all his children. His first wife was Ruth Kimberly, who died 1769, without leaving any child. Rev. Robert Robbins was born at Wethersfield, May 23, 1741; graduated at Yale, 1760; ordained 1764; married Jerusha Estabrook (2d wife) Dec. 5, 1781, and died Jan. 22, 1804. His second wife died May 29, 1822.

The children of Rev. ROBERT ROBBINS and JERUSHA ESTABROOK were, 1. RUTH KIMBERLY, who married HENRY CHAMPION of Colchester, Con. 2. JERUSHA, who married ELI NORTHAM. 3. ROBERT CHAUNCEY, who died unmarried. 4. SAMUEL WELLS, who married and died in Georgia, leaving one son, ROBERT CHAUNCEY. 5. AMATUS, an eminent physician in Troy, N. York, who married JULIA BURRITT, and died Jan. 15, 1854, without issue. 6. BELA died without issue. 7. MEROE died unmarried. 8. MONDANA married REVILO C. USHER, and has children.

The children of HENRY CHAMPION and RUTH R. ROBBINS were, 1. ROBERT, who died young. 2. GEORGE, who married SUSAN LARNED; was a missionary of the American Board in Southeast Africa, and died Dec. 17, 1841, leaving an only son, HENRY CHAMPION, now a member of Yale College. 3. MARIA, who married JONATHAN EDWARDS, of Troy, N. Y.; they have one son who bears the name of his distinguished ancestor, JONATHAN EDWARDS. 4. ABIGAIL JERUSHA, who married WILLIAM M. BLISS of New York, and died Jan. 1849, without issue.

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1864. June 15
Gift of
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U.

The FOLLOWING PAGES, in continuation of the "*Memorials of the Chaunceys*" were prepared, (1) to supply additional information concerning persons mentioned in that work; (2) to note changes that have taken place by death; (3) to correct errors, whether clerical, or typographical, or editorial.

In order properly to appreciate a work on genealogy, it must be borne in mind that the facts therein contained, derive their chief value from the interest felt in the persons to whom they relate. Hence it happens that those who are connected by the ties of blood with departed ones often place a high value on relics intrinsically worthless which they have left behind. A letter hastily written, by a deceased relative, is prized highly, because it serves to bring distinctly before the mind of the survivor the loved one, as if living still. The paper on which it is written may be stained in the garret where it has been kept a hundred years. The characters may be blurred or partly effaced. The hand that traced them and the heart that prompted them may have long since mouldered into common earth. Still that letter will sometimes have power to bring before the mind of an affectionate descendant the image of his ancestor as if he had risen from the grave to walk the earth again.

These additional pages, though intrinsically of no interest to outsiders will, it is hoped, be acceptable to the living descendants of the Chaunceys, for whom they were prepared, and to whom they are affectionately inscribed.

WILLIAM CHAUNCEY FOWLER,
Of Durham, Connecticut.

V.

a. In the Pedigree of the President, Alberic de Vere's wife, Beatrix, is called daughter of Henry Castellan. More than one respectable authority may be adduced to prove that she was the daughter of Henry the Chatelain or Castellan of Bourbourg; but

it is a mistake, arising from similarity of names. The wife of that first Alberic, or Aubrey de Vere, was indeed Beatrix, but she was a sister of the Conqueror; and it was the *third Alberic* (the one who was created Earl of Oxford) that married Beatrix the daughter of the Castellan of Bourbourg. He deserted her, however, on account of her infirmities, of which "the principal was the stone or gravel." She was given to another husband, and died a few days afterwards, without leaving posterity. L'Art de Verifier, tom. 12, p. 418.

The first Alberic was the son of Alphonsus, and Katherine, daughter of Arnold, second Count of Flanders, and therefore was descended from Charlemagne and Alfred. The father of Alphonsus was, according to some very credible accounts, *Manasses*, a younger son of Adolphe or Ardolphe, Count of Ghines, who was the son of Sifrid or Sifraid, a Danish prince, cousin of the king of Denmark, and *Elstrude*, aunt of the second Arnold of Flanders beforementioned, and daughter of the first Arnold; who was the son of Elstrude of England, Alfred's daughter, and grandson of Judith, daughter of Charles the Bold of France.

b. While I was at Boston I examined that rare treasury of genealogical facts, the Collectanea Topographica and Genealogica. In Vol. 6, page 265, is an important note from Mr. Stapleton, which shows what had been said by good authorities, but which this same Mr. Stapleton had led me to doubt, that our ancestress *Judith*, wife and betrayer of *Waltheof*, was the daughter of *Lambert of Lens*, it was before believed that her mother was as now stated, *Adelidis*, sister of the Conqueror. Judith's daughter *Maud*, who became first the wife of *Simon St. Liz*, and afterwards of *David*, prince, and finally king of Scotland, must have been married in extreme youth; but marriages of that sort were sometimes contracted at that period. *Lambert of Lens* was son of *Eustace* 1st, Count of Boulogne, and his wife *Maud*, daughter of *Lambert*, Count of Louvain, and his wife *Gerberga*, the representative of Charlemagne; being the eldest daughter of *Charles of France*, Duke of Lorraine, son of Louis d'outre mer, and, after the death of the elder son, *Lothaire*, and his son *Louis* 5th,

legitimately entitled to the throne of France, but supplanted by Hugh Capet. It was in consequence of their descent from this house of Lorrain, that the Percys put the name of Charlemagne at the head of their pedigree, in the golden inscription at Alnwick Castle.

c. I recently met, in a History of Cumberlandshire, some information that may serve to swell the next edition, or the Supplement, of the "Memorials." The work from which I extract is an old fashioned County History, which shows research and pains-taking, and not a catch-penny thing, tantalizing one by mere scraps of information. It is Hutchinson's History of Cumberland. In the second volume, page 621, he gives a short account of the Sixth Bishop of Carlisle, "Thomas de Veteriponte, of the house of the Earls of Westmoreland," and then says, "he was immediately succeeded by Episcopus VII., Rob-"ert de Chauncey, on the 12th of February, 1258, he being "advanced to this see from the archdeaconry of Bath. He "fell into an unhappy opposition to the sheriff of Cumberland, "which occasioned his representing to the Lord Chancellor on "the accession of King Edward I., that the bishop had forbid-"den his tenants to make their fealty to the King. The bishop "soon vilified the false representation, and shewed that he had "requested the Sheriff by message, to receive their fealty, and "made an avowal for himself and his tenants, that they were "ready to give every assurance of their duty and fidelity to his "majesty. The bishop's character seems to be discovered by "his taking occasion, on the application of the Abbot of Holme "Cultram, who had suffered a distress by the Sheriff for the "dues of the crown, more through resentment than the neces-"sity of the case, to pronounce a sentence of excommunication "against him, which was revoked by the operation of a writ of "prohibition. On his death Episcopus VIII., Ralph Titon, suc-"ceeded to the see, A. D. 1280."

This Robert was probably a younger son of that Robert, Lord of Scirpenbeck, who died that same year 1258, in which this one was consecrated, or he may have been a son of Hugh, Lord of the Manor of Upton in Northamptonshire. This Robert's

pluck seems not to have occasioned the loss of Court favor, for in the same year in which he was so misrepresented to the Lord Chancellor, he was himself made Sheriff of Cumberland, as appears by the list of sheriffs in the Appendix of the same work, where there is this entry—

"Edward I."

"1 Robert de Chauncy, bp of Carlisle 2 yrs."

In the "Memorials" it is stated that Malcolm was son-in-law of Siward. The only wife of Malcolm that I have read of was Margaret, sister of Edgar Atheling. Some historians have called Malcolm grandson of Siward, deceived probably by the equivocal meaning of the word *nepos*, which in classic latin meant grandson, but was in later times used for nephew. In an excellent work called "Caledonia," which I stumbled upon in our library, the matter is set at rest. In the first volume, p. 406, the author, George Chalmers, F. R. S., says:

"Duncan left two infant sons, Malcolm and Donald, by a sister of Siward the Earl of Northumberland." And in a note, p. 410, "There are a thousand blunders in the introductory note to the play of Macbeth, in Stevens's edition of Shakespeare, 1793." The third blunder specified by our author is, "Duncan married the daughter of Siward;" and Chalmers says, "but it was the sister of Siward whom Duncan married;" and in a note, p. 421, it is said, "Duncan was certainly *regulus* of Cumberland, who married Siward's sister, with whom he received, as her marriage portion, twelve manors."

The author, p. 410, places Macbeth's death in 1056, and Siward's in the previous year. This may seem to be inconsistent with the opinion that Siward conquered Macbeth and established Malcolm on the throne. The facts, so far as I can gather them, seem to have been, that there was a great battle, in which Siward's son was killed, and the power of Macbeth nearly overthrown, but not so entirely but that he fought again in another great battle, after Siward's death, in which he was slain.

Lingard, in a note to p. 343 of his first volume, cites the ancient historians to prove that Siward did establish Malcolm on the throne. In Tymms's Family Topographia, vol. 6, Cumberland, pp. 19 and 20, is this entry:

"1053. Cumberland, granted by Edward the Confessor to Siward, Earl of Northumberland, who afterwards defeated Macbeth, and placed Malcom, Prince of Cumberland, son of Duncan, on the throne of Scotland."

In the same volume, History of Durham, p. 3, it is said that the Cathedral of Durham was dedicated in 999, by Bishop Aldhune. He is said to have been the father of Uctred's first wife, the mother of Aldred, whose daughter was Siward's wife, and the mother of Waltheof.

In the History of Northumberland, in the same volume, p. 6, the Hospital of Bolton is mentioned as founded by Robert de Roos, baron of Werke, before 1225; and at p. 22, there is this entry, "1137, David of Scotland attempted for three months to take Wark Castle, but failed with disgrace."

In volume 5th, Lincolnshire, among the "Eminent natives," we have, at p. 31, "Still, John, Bishop of Bath and Wells, supposed author of 'Gammer Gurton's Needle,' the earliest drama in the English language. Grantham, 1543, (died 1607.)"

In vol. 3, Norfolk, p. 145, we have "A. D. 495. On the sands where Yarmouth now stands, Cerdic the Saxon and his son Cenvic landed from five ships, and shortly afterwards defeated the Saxons."

Vol. 3, Suffolk, p. 185, "*Castles.* Bungay, built by the Bigods, Earls of Norfolk, walls remain, and part of the keep and subterranean passage."

Ohe, jam satis est, do you cry? Well, I have not room for more—not to own that I have not more—and will give you a respite till we meet.

d. Since I saw you I have not heard of many remarkable events here, but I have a story respecting one of our ancestors that I think will interest you. It is an extract from "Rhodes's Peak Scenery," page 224, sent by John Algor of Sheffield to "Notes and Queries," and recorded in the 4th volume of that work, on pages 390 and 391, as follows:

"The Eyres is one of the oldest families in Derbyshire, where they have continued to reside through the long lapse of more than seven hundred years, as appears from the following curious

extract from an old pedigree which is preserved at Harrop: 'The first of the Eyres came in with King William the Conqueror, and his name was Truelove; but in the battle of Hastings (14 Oct., 1066) this Truelove, seeing the King unhorsed, and his helmet beat so close that he could not breathe, pulled off his helmet and horsed him again. The King said, Thou shalt, hereafter, from Truelove be called Air or Eyre, because thou hast given me the air I breathe. After the battle the King called for him, and being found with his thigh cut off, he ordered him to be taken care off; and being recovered, he gave him lands in the County of Derby, in award for his services, and the seat he lived at he called Hope, because he had hope in the greatest extremity; and the King gave the leg and thigh cut off in armor for his crest, and which is still the crest of all the Eyres in England.'"

Mr. Algor adds, "A descendant of this person is the present Earl of Newburgh of Harrop Hall." The story, you will observe, comes from a pedigree preserved at Harrop.

Burke, in his Commoners or Landed Gentry, gives the leg as the crest of several families of the name of Eyre, and especially of that of Wiltshire, from which we are descended, and Mr. Savage informs me that it appears on the tomb-stones of the Eyres in Virginia. His sister married an Eyre, and her son is now the possessor and inhabitant of Eyre-Hall, devised to him by his great uncle, John Eyre, who long lived at that seat in Northamton County, on the Eastern shore of Virginia, exercising great hospitality, and keeping up a style of living somewhat like that of an English nobleman.

In Lodge's "Genealogy of the Peerage" there is an account of the Earls of Newburgh, headed by the crest, a leg in armor cut off at the thigh, and a coat of arms, in which are quartered the quatrefoils—the arms of the Eyres. From this account it appears that Francis, the eighth Earl, succeeded his brother Thomas, the seventh, in 1833, he his father Francis Eyre, the sixth, in 1827. This Francis Eyre was son of another Francis and Lady Mary Radcliffe, daughter of the third Countess of Newburgh.

Horatio Nelson, the third Earl, living in 1851, and probably now, great nephew of the admiral, was son of Thomas, second

Earl and Frances Elizabeth, daughter and heir of *John Maurice Eyre, Esq.*, of Buckworth, County *Wilts.*

e. You will observe that the accounts which they give of the ancestry of *De Vere* and *Judith* make us descendants through them of Charlemagne and Alfred, adding two descents from them, to the one specified in the Genealogical Table.

Our ancestress Elizabeth, wife of the Earl of Pembroke, and grandmother of Isabel, wife of the illustrious William Marshall, was descended from Anslech Turstain, ancestor of the Russells, Dukes of Bedford.

Anslech's pedigree is thus given in the "Genealogical History of the family of Montgomery," lately "printed for private circulation."

"Anslech Turstain, Baron of Briquebec, was the son of Hrolf or Robert Turstain, living A. D. 920, who married Gerlotte de Blois, daughter of Theobald, Count of Blois and Chartres. He was the son of Hrollagur, or Drogo, the half-brother of Rollo, who, in the division of Normandy in fiefs among his followers, seems to have allotted the northern district of La Manche to Drogo. The latter took the surname of Turstain, in memory of the *supposed* descent of his ancestry from Thor the son of Odin. Drogo and Rollo were the sons of Rogvald, Jarl of Moere, A. D. 885; who was the grandson of Ivar, Jarl of Upland, (A. D. 850) who had married the daughter of the King of Trondheim, whose grandfather, Eisten, King of Trondheim, (A. D. 780) was himself grandson of Siguvd Hring, King of Sweden, living A. D. 735. The latter's father, King Randver, was grandson of Ivar Vidfamer, King of the Danes, who himself was the grandson of Olaf the Sharp-eyed, King of Revik. You may see more of this pedigree in Wiffen's "Memoir of the House of Russell," and his "Historical Memorials of the first race of Ancestry" of that House, which are in our Philadelphia library, and very probably in the Astor library.

This same Elizabeth was daughter of Robert de Beaumont, Count of Mellen, son of Roger de Beaumont, son of Onfroy or Humphrey de Vetulis, Count of Pont Audemer, son of Tourode, Sire of Pont Audemer, son of Torf Lord of Toraille, surnamed

Le Riche, son of Bernard the Dane, Prince in Denmark and Governor and Regent of Normandy, who was baptized with Rollo at Rouen in 912. N. C.

W.

I found to-day the May number of *Blackwood* for 1859, page 573. The title of the article is "*The Witch of Walkerne.*" The passage reads as follows: "Sir Henry Chauncy is known by his *History of Hertfordshire*, which was in 1700, and is still, the standard history of that County. He was a man of high social position and ancient family, the lineal descendant of the Chauncy de Chauncy, who rode by the side of William the *Conqueror* at Hastings, and whose name is inscribed on *The Roll of Battle Abbey.*" W. W. F.

X.

George Chauncy, the fourth son of Henry Chauncy, lived at New-place at Gedleston, and married Jane, the sole daughter and heir of John Cornwall of Stebbing in Essex, and had by her, Henry, Charles, Jane, Frances, Barbary, and Mary. He married, for his second wife, Agnes Welch, the widow of Edward Humberston, and daughter of Edward Welch of Great Wymondly, by whom he had issue, George, Edward, Charles, Elizabeth, Lucy, Judith, and Ann. He was buried at Barking, Essex, anno 1625.

For an account of Charles Chauncy, see Sir Henry Chauncy's *History of Hertfordshire*, p. 60. Cotton Mather's *History of New England*, Book 3d, page 133. Rushworth's "*Collections*" for the year 1629; *Oldmixon's* "*History* of the *Stuarts*," page 125. Neal's "*History of New England*," page 371; and the "*Nonconformist Memorial*," by Samuel Palmer, page 517, Vol. 2. For Dr. Ichabod Chauncy see Calamy's "*Account of Ejected Ministers*," page 610, Vol. 2. Oldmixon, 125. Palmer's "*Nonconformist Memorial*," page 352, Vol. 2. Clutterbuck's "*History of Hertfordshire.*"

Y.

Extract from the will of JUDITH CHAUNCY.—2 December, 1657. (109. WOTTON.) JUDITH CHAUNCY of *Yardley, Hert.* S. P. "To my Brother DR. CHARLES CHAUNCY, minister of God's Word, and now living in New England, £20; to my Cousins, ISAAC and ICHABOD CHAUNCY, the sons of said Brother, £5 each; to the Rest of said Brother's children, now in New England with him, which we believe are six, £2 each." Proved the first of March, 1657–8.

CHARLES CHAUNCY TO JOHN COTTON.

Salutem in fonte salutis.

Good Sir,—My kindest respects and most loving salutations to yourself and your wife. The present convenience of a messenger from Ware makes me bold to trouble you with these few lines.

I am now (by God's good hand) Vicar of Ware, and desire your best direction how I may with most profit and edification of my charge, proceed in the Lord's work. I have a very large parish and a dissolute town to deal with (as you may well guess); and, which is worse, we have but little government in the place to assist us. The people have wanted instruction for many years (such I mean as might build them up in the faith, and make them wise unto salvation;) besides, the places round about me are a barren wilderness, and so I must undergo much opposition. I have already sustained *aliqua gravamina conscientiæ*, to go thus far in regard to the government and discipline of our church, and am likely to undergo more in the book of articles, which we are bound to read publicly, and to yield assent unto; the article concerning the ordination of bishops and ministers doth somewhat trouble me, as also the ceremonies we are bound unto, which, though I forbear myself, yet I know not how to avoid, but that my curate must use, if I will stand here. I pray afford your wisest advice herein. *Hæc sub sigillo.*

I shall be glad to see you at my poor vicarage, *in transitu;* and for my part I will not fail to see you once a year. I pray

salute Mr. Johnson and Mr. Bellingham in my name, and the list of my christian friends in your town or family; and I beseech you remember me unto the Lord in your prayers, and the Lord give a blessing to your person and labors.

Yours in the Lord,

With all hearty affection,

CHARLES CHAUNCY.

Ware, March 15, 1627.

Z.

Extract from GRAHAM'S "*Colonial History of the United States.*

"The population of Massachusetts, impaired by the various drains from this territory which we have noticed, was recruited in the following year by the arrival of a fleet of twenty ships, conveying three thousand emigrants from England. Of these the most eminent and memorable person was CHARLES CHAUNCY, an English Clergyman, and one of the greatest scholars and theologians of his age. Flying from the persecution which his own generous but passionate temper provoked, from the bigotry of Laud, he devoted himself, with the most admirable zeal, patience, industry and success to the ministry of the Gospel and the tuition of youth in his adopted country. So animating and impressive was the Christian example he sustained, that the church with which he had connected himself celebrated on a day of thanksgiving to God, the privilege by which they were distinguished in allowing the society and converse of such a man.

"Resigning wealth, ease and distinction, he cheerfully entertained a lot of penury, toil, and obscurity; and at the age of four score resisted all solicitation to repose, and expressed an earnest desire to die in his pulpit." W. C.

AA.

In a letter, written by Rev. SAMUEL SEWALL of Burlington, Mass., there is the following extract from DR. SEWALL'S *Journal.* "May 13, 1737. My dear kinswoman, Mrs. ELIZABETH CHAUN-

cy (the first wife of Dr. Charles Chauncy) died about 8 o'clock, A. M., in her 31 year, after several weeks' sickness. She was prudent, modest, courteous, and I believe truly pious; the 2d Daûter of my beloved sister Hirst; and after her mother's and then her father's death, she resided in my family about 10 years. She had been married to Mr. Chauncy about 9 years. Has left him a sorrowful widower with three small children, a son and 2 Daûters. Oh Lord comfort your servt, and take up the bereaved children! O Ld humble me under thine afflicting Hand; and now that thou hast taken away one yt was dear to me, O enable me to Love Thee more, and take my full Contentment in Thyself."

Mr. Sewall adopts the opinion that Dr. Chauncy was buried in the southwest corner of the "Granary Burying Ground," in the Hull or Sewall "family tomb" in which his first wife Elizabeth Hirst was buried, and her father and mother, her brothers Samuel and William, and other relatives.

"Dr. Chauncy lived, at least in his latter days, in Summer Street, then Seven Star Lane, at what is now the northwest corner of Chauncy Street. The house faced the mansion and garden of Joseph Barrell, Esq."

From Letter of N. L. Frothingham, D. D.

BB.

Charles Chauncy, mentioned on page 74, died September 10, 1789, in the 28 year of his age. The following appropriate lines, in the handwriting of his father, were probably composed by him, as he sometimes wrote poetry.

Here lies the model of untainted youth,
Whose life was virtue, and whose soul was truth.
While to its mortal tenement *confined*,
Dark clouds obscured the heaven-descended mind.
Now *freed*, its lustre shines sublime above,
In reason perfect, and complete in love.

The above lines I obtained from George Brewster, M. D., from whom, also, I obtained several volumes belonging the library of Charles Chauncey, D. D.

CC.

WORTHINGTON GALLUP CHAUNCEY.

WORTHINGTON GALLUP CHAUNCEY died in Durham, Conn., on Tuesday, 4 o'clock, A. M., June 15, 1858, in the 87th year of his age. Some account of his life and character has already been given, at the 180th page. He was the last of the name in Durham, where his grandfather, Rev. Nathaniel Chauncy, was one of the first proprietors.

From a notice of him, published at the time of his death, the following is an extract:—

"In the performance of his public and private duties he was distinguished for his strict integrity and honesty of purpose, while he was courteous in his manners, and kind in his feelings, and generous in his services. Those who knew him gave him their confidence and good will, and though he outlived his generation, who could best appreciate his worth, there are still those among the living who will cherish his memory in their hearts, as their counsellor, friend and benefactor.

"For many years Esquire Chauncey transacted a large part of the public business of the town, as Justice of the Peace, as Town Clerk, as a member of the General Assembly, as executor or administrator on estates. He was always a supporter of law and order, and the institutions of education and religion.

"He preserved the freshness of his feelings, and his ready sympathy with others in their welfare and their affliction, and his interest in human affairs generally, to the last days of his life.

"And as he drew near the close of his long life, he said, with deep feeling, 'I have arrived at that point when all that remains to me is to say, "FATHER, NOT MY WILL, BUT THINE BE DONE."' He died apparently without disease, without pain, but simply of old age, retaining his mental faculties to the last.

"His funeral was attended on Thursday the 17th, at which an impressive and appropriate sermon was delivered by Rev. Mr. Smith, who was assisted in the services by Rev. Mr. Baldwin and Rev. Mr. Loomis. The Rev. Dr. Smith and Mr. Miles Merwin, the only two men in Durham who were older than Esquire Chauncey, called upon him, a short time before his

death, and were present at his funeral, to mourn with many others, an event which foreshadows what may ere long befall them."

As a magistrate, Squire Chauncey united something of the old regime, with something of the new. He was born under the King of Great Britain, when sovereignty, or the right of command, was vested in one man. In Durham, as in many other towns, this sovereignty was exercised to some extent by one, two, or more, as magistrates, who acted in the King's name, and by his authority. But when sovereignty, by the Declaration of Independence, and by the Treaty with Great Britain, became vested in the State, that is, the people of the State, the magistrates derived their authority from the people. This transfer of sovereignty to the people exerted a modifying influence on the character of the magistrates, who received their offices indirectly or directly from the people; it placed them more under the influence of popular feeling, whether that feeling happened to be right or wrong. Esquire Chauncey, in his judicial decisions, and in the duties of his office, generally united, in a good degree, the advantages of both systems; preserving the majesty of the law on the one hand, while he conciliated and satisfied public opinion on the other.

In his conversation there was a fine vein of social feeling, which made him an interesting companion; while his intelligence and good sense made him an instructive one. He spoke and wrote, with precision and energy, sometimes playfully, and poetically. There was a good deal of life and spirit in his poetry. His public and private virtues endeared him to his fellow men who made his acquaintance, so that in the last years of his life, wherever he went he was hailed as a good man, or a benefactor, or a personal friend. He had that "which should accompany old age, as love, honor, troops of friends."

In his relations to the Divine Government, such was his sense of religious obligations, and such was his conscientious discharge of them, that he realized in his own experience the truth of the declaration, "great peace have they that love thy law." His native qualities, improved by Christian culture, were such that he put one in mind of the young man that Jesus loved, and also

of the beloved disciple. He never made a public profession of religion, though he was a constant worshipper in the House of God.

DD.

CHAUNCEY ALLEN GOODRICH.

CHAUNCEY ALLEN GOODRICH, mentioned on page 162, as the son of Hon. ELIZUR and ANNE WILLARD ALLEN GOODRICH, was born October 23, 1790, in New Haven, and graduated in Yale College in 1810. From 1812 to 1814, he was Tutor in the College. In 1816 and '17, he was the active and greatly beloved Pastor of the First Church in Middletown, Ct. He was elected Professor of Rhetoric and Oratory in Yale College, in 1817, at the accession of Dr. Day to the Presidency. In 1820, he was elected President of Williams College, but declined the appointment. In 1839, he was elected Professor of the Pastoral Charge in the Theological Seminary, which office he filled till his death. Besides performing the duties of this Professorship, he gave a valuable course of lectures every year to the Senior Class in the College, sustained with great zeal and success a religious meeting on Sunday evenings for all the Classes, and was constantly active for the religious welfare of the students, in personal labors and by private intercourse.

His literary labors have been various and uniformly successful. In 1814, he prepared a Greek Grammar, which was generally used, and was printed in several editions. In 1827, he superintended the abridgement of Webster's Quarto American Dictionary, which was so widely circulated throughout the country. In 1829, he established the Quarterly Christian Spectator, which he edited for nearly ten years, with great labor, zeal and enterprise, under circumstances occasioning much anxiety to himself and his friends.

In 1832, he prepared a series of Latin Lessons, and soon after a like series of Greek Lessons for beginners, both of which works have been often reprinted. In 1846 and '47, he prepared, with great labor and care, Revised Editions of the Unabridged and Abridged Dictionaries of Webster, and in 1856, the University

Edition of the same work. In 1859, he prepared an Appendix for the Pictorial Edition of ten thousand New Words and New Definitions, with a very full and complete Dictionary of Synonyms, which is esteemed the best in the language. In 1852, he published his admirable work on British Eloquence, which is superior to anything of the kind. It received the warm commendation of Hon. Rufus Choate, and Lord Campbell, of England, and has been extensively circulated and always highly commended.

Besides performing the literary labor involved in preparing and editing these various works, Professor Goodrich has been prominently connected with many of the most important benevolent societies of the country, and has been always very highly esteemed for the thoroughness, sagacity and energy with which he has discharged the many public duties which have in this way been imposed upon him.

As an instructor, Professor Goodrich was enthusiastic, untiring and effective, always impressing himself upon his pupils, inspiring them to the highest effort. He guided them to imitate models of clear and eloquent thinking, and taught them to express their own thoughts in a chaste and manly style. As an officer of the College, he was singularly active and energetic, never shrinking from any duty or responsibility, and always making the interests of the institution the object of his own personal care and anxious solicitude.

On Saturday morning, the 25th February, 1860, at 6 o'clock, he was attacked by a stroke of paralysis. At half past four o'clock, P. M., another stroke put an end to his most laborious and eminently useful life.

From Professor Porter's *Obituary Notice.*

SAMUEL GRISWOLD GOODRICH.

Samuel Griswold Goodrich, mentioned on page 168, as the son of Rev. Samuel and Elizabeth Ely Goodrich, was born in Ridgefield, Connecticut, on the 19th of August, 1793, and was the sixth in a family of ten children. He received little education beyond that furnished by the public schools of those days, and after a short and distasteful probation as clerk in a

country store, he established himself in business, as a publisher, in Hartford. He afterwards removed to Boston, and established "The Token," the pioneer of American Annuals. Among the contributors to this work, which continued from 1828 to 1842, were Edward Everett, Longfellow, Tuckerman, Hawthorne, Willis, Pierpont, Mrs. Sigourney, Mrs. Osgood, Miss Sedgwick, and others. In 1827, he commenced the publication of "Peter Parley's Tales," written by himself, the success of which has no parallel in American literature. Seven million copies had been printed and sold, at the time of his death, which took place suddenly, in New York, on the 9th of May, 1860.

Mr. Goodrich was fortunate in coming forward as an author of juvenile books, at the commencement of the great educational movement in this country. That movement created a demand for his books, and his books, in turn, helped forward that movement. He had the perspicacity to see clearly what were the educational wants of the people, and the sagacity, industry and talent to employ the appropriate means to supply those wants. His heart was in sympathy with the hearts of the children of the people, and he knew just what to say, and how to say it, in order to attract and instruct them. In thousands of families throughout the land, "Peter Parley" his *nom de plume*, became as familiar as "household words."

Mr. Goodrich was a great traveller, and crossed the Atlantic sixteen times. During two years of Mr. Fillmore's presidency, he was American consul at Paris, where he published several educational works in the French language. His most important books, outside of juvenile literature, were "The History of All Nations," a remarkable example of condensation, "The History of the Animal Kingdom," in two royal octavo volumes, profusely illustrated, and "Recollections of a Lifetime." This last was, after his death, republished in an abridged form, under the title of "Peter Parley's Own Story."

Mr. Goodrich was a man of prodigious industry, in acquiring and imparting knowledge. Besides the 170 volumes which bear his name, he wrote largely for the newspapers and magazines, and published numerous pamphlets on subjects of political and social interest.

His juvenile works show great originality, a remarkable knowledge of the tastes and requirements of children, excellent narrative powers, a vein of sagacious moralizing, and hearty and genial humor.

Mr. Goodrich was in his 67th year at the time of his death, though his appearance and manner indicated a person much less advanced in life. His excellent qualities of mind and heart had rendered him the object of general esteem, and his memory will long be cherished by the country as a man of uncommon intelligence and worth. Born and bred under the forming influence of his excellent father, and his gifted and accomplished mother, in a family where the classic and the christian graces dwelt together in harmony, even in youth, his handsome person, his fine address, his elevated conversation, and his high-toned sentiments and aspirations were the sure pledges of his future eminence and success. When a young man, in the family of his uncle Chauncey Goodrich, he was accustomed to converse with the wise and the noble of the land on terms of equality, at a period when dignity rather than familiarity was the fashion, and when the distinction of age was broader than it now is.

He had great versatility of genius. This he manifested as an author who gathered his knowledge from wide and various fields of human knowledge; as a prose writer or a poet; as Senator in the State of Massachusetts; as Consul in Paris, where he and Mrs. Goodrich dispensed to Americans a generous hospitality; as a gentleman in the literary circles of New York, and as a country gentleman among the farmers of Southbury, Ct., where he purchased a mansion for his declining years.

CHARLES AUGUSTUS GOODRICH.

CHARLES AUGUSTUS GOODRICH, mentioned on page 167, as the son of REV. SAMUEL and ELIZABETH ELY GOODRICH, was born August 19, 1790, at Ridgefield, Connecticut, where he spent his last years. He passed a portion of his childhood and early youth in Hartford, in the family of his uncle Chauncey Goodrich, and was fitted for College in the Hartford Grammar School.

He entered Yale College in 1807, and was graduated in 1812. In his freshmen year he professed the faith of Jesus.

After his graduation, he resided, as private tutor, in the family of General Stephen Van Rensselaer, the patroon of Albany. He afterwards studied theology with the Rev. Andrew Yates, D. D., then of East Hartford, and subsequently Professor in Union College, Schenectady.

He was ordained pastor of the first church in Worcester, Massachusetts, Oct. 9, 1816, where he remained four years. When ill health obliged him to abandon the stated preaching of the Gospel, and the labors of the pastor, he removed to Berlin, Connecticut, where his father and his wife's father, Dr. Upson, were clergymen.

Here, associated with his brother, Samuel G. Goodrich, at that time a resident in Hartford, he prepared those juvenile books which were so well known and widely circulated. His "*United States Histories*," three in number, went through hundreds of editions. Other works of his were well received, as, his "*Ecclesiastical History;*" his "*Bible History of Prayer;*" "*The Lives of the Signers of the Declaration of Independence;*" "*Great Events of American History;*" "*Universal Traveller;*" "*Family Encyclopedia;*" "*Outlines of Geography.*"

He served the Commonwealth of Connecticut as a State Senator, admired its institutions, and, as a patriot, faithfully promoted its highest interests. He was, for several years, President of the Hartford County Agricultural Society, and was well acquainted with the principles of agriculture, as they are developed in the natural sciences, and with their application to the art of farming.

In social life, his manners, formed in the best society, were bland yet dignified, cordial and winning, springing from sincere good will to others. In his affections he was tender and confiding; in his search after knowledge he was earnest and studious; in the application of truth to practical purposes, in his writings, in his conversation, and in his conduct, he was wise and judicious. Mr. "Goodrich's love for his fellow men was refined, charitable, and of the most enlarged order. After a life spent in the unostentatious performance of the duties of piety and benevolence, with a single view to elevate mankind, the good man is now gathered to his fathers, and another of those lights which adorned New England is put out."

He died on the 4th of June, 1861, and was buried in Spring Grove Cemetery, in Hartford, where he had spent the last fourteen or fifteen years of his life, greatly respected and beloved.

To the above statements, which, for the most part, were taken from the public prints, I would add that he was a kinsman of mine, on both his father and his mother's side, and, like them both, he was remarkable for his attachment to his kindred of every name and degree. In preparing "*The Memorials of the Chaunceys*," he furnished me with important information, manifesting at the same time the generous affections of his nature towards the departed. "I wanted," he says, in one of his communications, "to allude to your mother's and my mother's friendship, long, intimate, and sisterly, but I found that it would be too long. You can add it, if you think best." This friendship, I would add, then, commenced in very early life, was preserved in growing strength to the last, showing, even in old age, the freshness and fulness of young hearts, never chilled by suspicion, never weakened by absence, assimilating each to the other in their admiration of nature, whether seen by the bodily eye, as at sunset, or in descriptive poetry, and in their admiration of high moral sentiment, whether seen in their acquaintance, or in the lessons of the past. In blood they were cousins, but in affection they were more than sisters. And this affection, so pure, so strong, they extended to the children of each other, with almost a mother's tenderness.

REV. DAVID SMITH, D. D.

The Rev. David Smith is mentioned, on page 170, as the husband of Catharine Goodrich. He was born in Bozrah, Connecticut, Dec. 13, 1767. He died at Fair Haven, in the house of his daughter, Mrs. Catharine Ellsworth, March 5, 1862, aged ninety-four years, two months and twenty days. He was the son of Ebenezer and Sarah Smith, who spent their last years in New Marlborough, Massachusetts. His father was a valuable officer in the Army of the Revolution, and, at the close of the war, after a service of more than eight years, was the oldest captain in the Massachusetts line.

Dr. Smith was pastor of the church of Durham thirty-three years, and was distinguished for zeal and activity in the performance of his professional duties.

For many years, like his predecessors, he received youth into his family, and fitted them for college. Between him and them there always was a continued mutual friendship, as the present writer, in his intercourse with him and them, had abundant opportunities for knowing.

Besides his professional and his scholastic employments, he cultivated a farm with good judgment and success, laboring with his own hand, rising at early dawn.

The strong features of his character he preserved to extreme old age, but mellowed and improved by time. His social qualities, always fine, grew finer, more genial and attractive, as he grew older, and as he became disengaged from the exciting cares and anxieties of life. He could say, "My last days are my best days, and my last comforts my best comforts."

His religion was of the type that became common, at the close of the last century and the commencement of this, which was then called New Divinity. But he lived so long that what was then called New Divinity, was, when he became old, called Old Divinity. In the faith and practice of this religion he lived. In the consolations of this religion he died—to enjoy the rewards promised to the faithful.

HENRY CHAUNCEY.

Henry Chauncey, mentioned on page 174, died suddenly, at Mount Holley, New Jersey, at the residence of Charles Bispham, April 28, 1863.

Whilst it seems proper that some record should be made of those who have filled prominent positions, and honorably sustained every relation to the close of life, yet, when the subject of such notice has invariably abstained from all that could attract attention to himself, the pen of friendship should avoid attempts at eulogy, and simply note those traits of character which entitled their possessor to consideration as an example to others.

The intelligent, upright merchant, is peculiarly associated with the community:—he gives a direction to its business thought,

opens new sources for the development of its energies, and establishes its reputation for rectitude by the preservation of his own. Such a merchant was he, whose name heads this brief tribute.

Henry Chauncey was born at Middletown, Connecticut, on the 4th of April, 1795. In early life he was extensively engaged at that place in the West India trade, and so continued until the year 1830, when he became a partner in the eminent house of Alsop & Co., at Valparaiso, Chili. He remained in Chili until 1840, when, returning to the United States, he made New York his place of residence, associating himself in business with his brother-in-law, Joseph W. Alsop, Esq., under the firm of Alsop & Chauncey; this connection continuing to the date of his death, on the 28th ult.

Mr. Chauncey engaged in many important enterprises; among others, the Panama Railroad and Pacific Mail Steamship Company, in both of which he took an active part from their inception.

It was in securing the completion of the Panama Railroad that the prominent traits in Mr. Chauncey's character were brought into full requisition. With a few associates, he shouldered the burden of public doubt and pecuniary responsibility, and battling with the elements of nature, which seemed leagued against the enterprise, and the consequent inadequacy of the funds originally provided for the undertaking, he had the satisfaction of seeing all his plans more than realized.

While energy and perseverance were prominent characteristics, that which above all entitled Mr. Chauncey to the respect and confidence of the community, was his unswerving integrity. There was no half-way honesty about him, but adhering strictly to what he knew to be *right*, he held all with whom he came in contact to its letter.

The writer has spoken of Mr. Chauncey only as a public man. It is not his province to invade the domestic circle made desolate by the death of a cherished father, or to recite the loss sustained by the Church, in which he was ever a respectful worshipper and generous giver. Those thus tried, know full well the sum of their bereavement, and it is enough to say, that while he was esteemed in all business circles for his energy and integrity,

he was recognized in society as the courteous gentleman, and held at home in the warm embrace of loving hearts.

His whole course through life did honor to the man, and reflected credit upon the character of the American merchant.—*Journal of Commerce, N. Y.*

CHARLES WILLIAM CHAUNCEY OF NEW YORK.

Charles William Chauncey, mentioned on page 227, as the son of William and Julia Ann Tice Chauncey, was born in New York, January 5, 1838. He received his education, preparatory to entering college, partly in the family school of the Rev. Dr. Harris of White Plains, and partly in the school of the Rev. W. C. Cattell of Princeton, where he completed his course previous to entering college. He entered the University of New York, at the commencement of the Sophomore Year, and completed the regular college four years' study in 1859, whence he proceeded Bachelor of Arts.

Not being disposed to enter on the mercantile profession, in November, the same year, he, in company with his father, entered on his travels in Europe, where he spent a year, in visiting the principal countries and cities of that portion of the Old World. There he collected quite a museum of mementoes of his travels, in which he took great delight. There, for future use, he laid up stores of knowledge, derived from his observation of men and manners, and natural scenery, and works of art. Having enjoyed the best advantages at home, and abroad, he returned from foreign travel, qualified to enter successfully on the performance of the great duties of life.

In the summer of 1862 he accompanied his brother-in-law to the sea-side, and, exposing himself too much in rain and wet, took cold; and, with the carelessness of youth and robust health, which he had always enjoyed, neglected it until it became seated on his lungs, past recovery. During January and February, 1863, he went to Havana, and some other places in the West Indies, and came home much exhausted, and died on the 29th of June, 1863.

When a young man dies, just after he has completed his education, and before he has entered professional life, it is difficult

to speak of his character, which is not yet formed, inasmuch as character is the result not only of the workings of the internal forces of the soul, but also of those occasions in mature life, which can awaken these forces into action. The germs may be there, but they require the sunshine and the shower to bring them into flower and fruit. His friends may see in him the promise of future excellence, and honor and success, but that promise can be performed only by his continuance in life.

One who knew Charles William well, writes of him as follows: "His character, I may say, was remarkable for strict morality. He had no bad or vicious habits, and in that respect was a comfort to his parents. If there was any prominent trait it was pride. He was too proud to do a mean action, or subject himself to the dishonor of a vicious one. He chose for his associates such as were of the highest standing in society, and whose character was blameless.

"As for his religious character, he was thoughtful, and much inclined to examine the doctrines of the Scriptures metaphysically, as they are held by the various protestant sects. Among them he was disposed to give his adhesion to the Protestant Episcopal Church. It appears that he was actually confirmed in that communion during his residence with Dr. Harris.

"When he found that his disease might terminate fatally, he brought his mind more to the subject of his immortal interests, and, as there is every reason to believe, put his trust in his Saviour. Dr. Cook, who visited him in his sickness, and who was very faithful, speaks very encouragingly of his case, indeed, almost confidently." His friends, for their consolation in the hours of sorrow for their bereavement, may believe that he has gone from the bosom of domestic love on earth, to "the bosom of his father and his God," in heaven.

EE.

Boston, y^e^ 14^th^ Aprill, 1709.

Coz. Nathl Chauncy, Sir,—Yrs of 15th March past I recd, & y^e^ money you sent w^th^ it pr post. There was Four Pound in paper bills, and 5 pound, 19*s.* and 7*d.* in coined money. Pr y^e^ gold with weights, among w^ch^ was a brass half pr 8*s.* 8*d*, yt weighed 3 p. 4 oz: so y^t^ y^e^ whole I rec'd y^n^ was 9*lb.* 16*s.* 5*d.* I also rec'd of Nathan Presory on y^r^ account 31½ bushels wheat w^ch^ sold at 5*s.* pr bush. I shall send y^e^ account in little time. Mr. Stoddards reply to Mr. Mather is not yet come out. My spouse & I heartily congratulate y^r^ nuptial state; wee wish you & y^r^ loving Consort much joy and comfort therein; wee and four Children are in health and kindly salute you & y^r^ second self w^ch^ is w^t^ offers at present from

Y^r^ Loving Cozen & Servant,

Charles Chauncy.

Suppose you have heard y^t^ a privateer on our coast hath taken Simon Smiths sloop and Carter Gillams, Jno Dotee ran his sloop ashore, and . . . . . .

The writer of this letter was the son of Rev. Isaac Chauncy, of London, and is mentioned on page 48. The letter is addressed to Rev. Nathaniel Chauncey of Durham.

Rever^d^ and much esteemed Sir,—Since providence hath still indulged me (though unworthy) the place I sustain, and made it my duty to call upon a person in the ministry, to preach the election sermon, although you have heretofore taken a turn, yet it being my mind with the Gentlemen of the Council that upon such occasions, its most proper that a good or grave should be employed to speak, both to the Rulers and them that are to be ruled—So I now solicit, and call upon you, that if a gracious God shall be pleased to lengthen out his patience towards so sinful and unworthy a people, and continue our liberties of Electing of our Rulers &c. that you will be pleased on our annual Election in May next, to give the Auditors that shall then convene, the opportunity of hearing your exhortations &c. to duty

on that public occasion; and since I can and by experience have learnt how apt the best of men are to say "have me excused," and perhaps how ready good Mr. Chauncey may be to think that the perplexities he hath met with from Robinson and the want of due care from the Civil authorities or under officers to prevent such mischeifs and inconveniences, may be a just ground of excuse for him at this time, yet Sir I can't be of that opinion but must insist upon it that nothing but inevitable providence shall prevent your answering my expectation: and pray God preserve your precious life and health, with our Liberties unto that day; and bless you in your private meditations, and public administrations, then and at all times, which is the sincere desire and prayer of

Reverend Sir your most humble and
Obedient Servant,
J. TALCOTT.

P. S. I send this per the favor of my worthy friend Capt. James Wadsworth Esq., whom I have desired to forward yours to me.

Hartford, Jan. 4th, 1734–5.

Wonderful patience hath added another year to our days and our duty.

To the Rev. Nathaniel Chauncey of Durham.

The above letter is from Governor Talcott requesting Nathaniel Chauncey of Durham to preach a second time before the General Assembly of Connecticut.

Washington, D. C., February 23, 1810.

"We enjoy much pleasure in the society of friends in Georgetown, with whom we have become acquainted this winter. The family of Mr. Teackle, a man of fortune, from the Eastern Shore of Virginia, consists of his wife and three daughters, who are amiable, intelligent, and accomplished. The young ladies remind me of you, Miss Storer, and your two sisters, in their industry and ingenuity in every kind of fancy and useful work. Miss Teackle would be thought a fine woman anywhere; but here she is a treasure—religious, sensible, with a mind highly

cultivated, and pleasing manners; and though not handsome, her countenance is expressive of uncommon acuteness and observation. All these good qualities have not escaped the notice of Mr. Elihu Chauncey, to whom she is engaged, and who will soon take her to Philadelphia, to the regret of her friends here."

Eliza S. M. Quincy.

Georgetown, D. C., July 16, 1810.

"I cannot say, my dear Mrs. Quincy, how much I was gratified by your kind letter. I often felt tempted to solicit the favor of hearing from you; but the recollection of your numerous duties made me fear it would be asking too much.

"The disposition we evinced to be always with you, renders it unnecessary to describe our regret at your departure; and our loss was more affecting, as it seemed probable that those happy hours we passed together would never be renewed. These, I trust, were the fears of clouded minds. We will yet hope that time and circumstances will again unite us. Miss Lee informs us of your safe arrival at home. After so long an absence, I can easily imagine your happiness on returning to your own delightful habitation. Few are so eminently blest in domestic life; still fewer so well appreciate the gift.

"It is time that I should begin to deliver the numberless expressions of regard with which I am charged by your friends here. The Lees are particular in their remembrance, and my parents and sisters not less urgent. I hope Mr. Quincy will accept his portion of our esteem, and your children also. The delightful tranquility of your life at Quincy is truly congenial to my taste. I would sooner undergo the fatigue of travelling to participate in your enjoyments than any other object of my wishes; but I must only hope to see you in Philadelphia. The Russian minister, Count Pahlen, will visit Boston this summer. The slight acquaintance I have formed with him has been highly favorable. I think I may say you will like him very much. His brother, also, is greatly admired for his accomplishments and amiable manners. The whole suite appear anxious to accommodate themselves to the American taste.

"I must hasten to say farewell. Accept, my dear friend, my sincerely affectionate regard.

HENRIETTA TIACKLE.

To Mrs. Eliza S. M. Quincy of Boston.

Springfield, March y^e 22, 1736–7.

LOVING BROTHER,

I take this opportunity to send you a line or two, to inform you of our health and welfare; only sister Pynchon is poorly. I want much to hear from you, w^h I have not done for many months. I should be exceeding glad to see you up here again; though I can hardly expect it soon.

I would be very glad if you could get me 20 or 30 lbs. of flax, either out your own, or that you will procure it for me. It is very scarce in this town, and in the towns about here, and there is hardly any to be bought.

I suppose you have heard y^t my son Isaac has moved to a new place, and y^t he is unhealthy. He rubs through many difficulties and hardships in y^t new and lonely place. I hope he will get along notwithstanding.

I have one strange piece of news if it has not reached you before this. Last Sabbath was sevenight at North Hampton. While Mr. Edwards was a preaching y^e front of the house fell down, with about 80 people in it or under it, but tho yr^e were some of them much hurt, there were none of y^m killed nor any bones broke; nothing further material. So remembering my love to brother Isaac and sister, and all cousins,

I remain your loving sister,

KATHARINE BREWER.

Rev. Nathaniel Chauncey, Durham.

Wallingford, April 11, 1732.

DEAR BROTHER,

We have been to Springfield—Found Sistr and hers as well as to bodily health as I expected to find them, tho' very desolate and sorrowful. I am much concerned for our Sistr. I believe she is in much exercise in her spirit, tho' she is so very reserved, I got but little out. I discoursed with her respecting her not being in full communion in the Church. I am very sorry for her.

She has delayed to do it in Mr. Brewers days. I would have her do it with Mr. Willing. I hope she will talk with him. I told her she could not discourse with a young man as with Mr. W. I took opportunity and intimated it to Mr. Willing. He manifested all readiness to help her as far as he could. I write now to you, conclude you will go up before it be long. They long for you and have expected you a long time. I hope you will talk with Sistr and persuade her to her duty. Our son waits on you now, I believe for your advice in respect his going to Springfield. You know how Mr. Brewer lived, and what prospects there is for his encouragement to go. There is enough to be had. So no necessity in the case. My hurry prevents me from saying more. Love to you all from your

Loving Sister,

SARAH WHITTLESEY.

Pray brother dont forget me and mine.

Rev. Nathaniel Chauncey of Durham.

FF.

Since the publication of the "Memorials of the Chaunceys," a small but valuable book, entitled "*The Family of Richard Booth, one of the First Settlers in Stratford,*" by REV. BENJ. L. SWAN, has thrown new light upon the Ecclesiastical History of Stratford. The following quotation, from a note on the 19th and 20th pages of that work, will help to correct some errors into which I fell in adopting the views presented by Mr. Cothren, in his "*History of Ancient Woodbury.*"

1. Mr. Chauncey is not heard of in the Records, in any shape whatever, till April, 1665. (Strat. Records, page 16.) He was then invited to "*help Mr. Blakeman in the Ministry for a year.*"

2. He was *not invited to a permanent settlement*, till June 1, 1666. (Strat. Rec., page 217.)

3. The paper given ("History of Ancient Woodbury," page 119) as a vote of the *dissentient majority* of freemen, some time after his settlement, actually bears date June 1, 1666, and is the

identical parish call extended to Mr. Chauncey *inviting him to become their pastor* (Strat. Record, pp. 217 and 252,) and by vote of the same meeting, the *select-men* whose names are appended to it, are directed to carry it to Mr. Chauncey in the name of the town.

4. All the statements about Mr Chauncey's being heard on a probationary agreement with his opposers, and that he was elected by a majority of the church, while a majority of the town dissented, and that a majority of the freemen were not church members, are without a shadow of proof, and are contrary to fact. Mr. C. was not called by the church separately, nor did the church and town ever vote separately upon the call or dismission of a minister, or even the appointment of fast days, and calling of Ecclesiastical Councils, before the rise of Episcopacy in Stratford, about eighty years after the town was settled. The very paper entitled (in Hist. Anc. Woodb.) "Town propositions to Mr. Chauncey," is, in the Index, *Strat. Records*, entitled "*Church Covenant.*" There was no separate action then or afterward, for a long period, in matters relating to the ministry.

5. The call given by the people to Mr. Chauncey, shows that he was settled by their vote, not as the opponent of the half-way-covenant but under agreement to practice it.

6. The opposition to him and the schism that resulted in the formation of the second church had nothing to do with the half-way-covenant from the beginning to the end.

7. The party opposed to Mr. Chauncey so far from being a majority of the freemen of the town was in a *small minority.* Only 19 out of 83 freemen constituted Mr. Walker's party.

8. Mr. Chauncey was ordained in no unusual or independent mode. The story of the "leather *mitten*" laid on him by Elder John Brinsmade at the imposition of hands, when he was ordained, is sufficiently characterized by the fact, that no such elder or even Deacon or other church officer, as John Brinsmade, ever existed in Stratford church, and by the fact also, that Mr. Chauncey was ordained in the *summer.*

In the Proceedings of the Massachusetts Historical Society, published in 1863, there is a notice of a College Book of Records

from the Hancock House, prepared by Rev. John Langdon Sibley. In it is the following item, on page 339: "July 25, 1672, paid for Mr. Chauncy's Funeral Expenses, £15.16.2."

In 1842, a Chauncey *Monument* of Italian marble was erected in Durham, Connecticut, with suitable inscriptions, and of the following dimensions: The Obelisk is 7 feet 9 inches in height; the cap 10 inches; the Die, 4 feet 10 inches; the base 1 foot 4 inches. The whole height, 14 feet 9 inches.

The Chauncey *Arms;* Gules, a cross patonce, Argent, on a Chief Azure a lion passant Or.

Crest, out of a ducal Coronet, Or, a Griffin's head, Gules, between two Wings displayed Azure, the inward parts of the Wings Gules.

Motto. Tam Marte, quam Mercurio.

GG.

Additions and Corrections.

Page 38, line 15 from the top, for touched read vouched.

Page 39, line 22, for Passage read Peerage; line 27, for Willington read Willoughton.

Page 44, line 23, for Todenir read Todenei; line 30, for Jenarchebry read Tinchebrai; line 33, read Lords Daubeny, Earls of Bridgewater.

Page 45, line 19, for Edward read Edmond; lines 22, 23, omit the sentence, Indeed the whole County, &c.; line 37, for Thouy read Thony.

Note *a* was introduced on the authority of the "*Monasticon*," and in opposition to the authority of Brydge, Banks, and Burke.

In the Table next to the 47th page, for 1781 read 1711.

Page 56, line 1, omit, He was the well known Treasurer, &c., and add, He was Chief Justice of the State of Massachusetts, and brother of the well known Treasurer of the State.

Page 58, line 11, omit the word Judge, and read Grove Hirst, a merchant of Boston; a Justice of the Peace; and a man of eminent piety, integrity, and benevolence.

Page 75, line 5, insert 2. Helen Louisa; 3.

Page 77, line 33, for Israel read Daniel.

Page 90, line 10, for 1687 read 1667.

Page 92, line 5, omit the word "in"; after the 29 line insert He joined the Church in Stratford, Jan. 11, 1697–8. Add the following: "Of Abigail Chauncey I am able to give you some definite information. Her husband, Dr. NATHANIEL HUDSON, or HODSON, of New Haven, (Nephew was he to Mr. Chauncey's 2d wife) died in 1701, æ. 27. He lived in Stratford, and was buried near Rev. Israel Chauncey. In 1703 the widow Abigail married SAMUEL GASKELL, who died in 1707, aet. 29, and was buried near Hudson and Chauncey. In 1710 she married EDWARD BURROUGHS, and herself died in 1720. Her husband Burroughs married Ann Judson. He died in 1732. In the account of his estate, in the Probate Record, no mention is made of a widow, but children, Zechariah, Abigail, Sarah and Elizabeth are named." From a letter to the author from Rev. BENJ. L. SWAN, then of Stratford.

Page 93, in the last line, for 16 read 11.

Page 94, in line 12, for 17 read 7, and for 1711 read 1710–11.

Page 112, line 16, for 1810 read 1710; and in line 19, for 1789 read 1739.

Page 116, line 12, for 1760 read 1766; in line 15, for September read August 6; in line 23 read 29; in line 28, for 11 read 14.

Page 172, line 1, after 1720 read 1721.

Page 196, line 23, for 1773 read 1733.

Page 199, line 19, for really read rarely.

Page 205, line 33, for 1754 read 1728.

Page 211, line 7, for Grove read Groves.

Page 212, line 32, for Blacklock read Blackleach.

Page 213, line 3, for 1777 read 1677; line 21, for sister read first cousin; line 31, omit the sentence commencing, "To my daughter Abiah," &c.

Page 220. Omit the last sentence on the page, and insert in the last line but five, "She survived until October 24, 1855."

Page 220, transfer the last sentence on the page to the last line but four. Catharine was the wife of Commodore Chauncey.

Page 221, line 21, insert, He joined the Church in Stratford, August 19, 1693; also, for 1796 read 1696; on the same page

insert the following: "The wife of Rev. Isaac Chauncey was SARAH BLACKLEACH, daughter of Richard and Abigail Blackleach. Mr. Blackleach was a man of note here (possibly nephew or son of John Blackleach, who was made freeman in Stratford, May, 1669.) Richard Blackleach first appears on our record in 1678, when he bought a house and lot. He married in December, 1680, Abigail Hudson or Hodson of New Haven. They had RICHARD, Jr., ABIGAIL, JOSEPH, SARAH—perhaps others. In what order the foregoing were born does not appear. Richard Blackleach senior's grave-stone, and that of his wife Abigail, may be seen in the old burial-ground here, near the grave of Rev. Israel Chauncey, and near that of Dr. Nathaniel Hudson.

"The evidence that Rev. Isaac Chauncey's first wife was Sarah Blackleach consists as to her baptismal name, in the mention of her by that name in Mrs. Israel (Hudson) Chauncey's will. She was probably a near kinswoman through her mother of Mrs. Chauncey, very likely her niece, and bearing her name *Sarah*. As to her surname, Richard Blackleach acted as attorney for Rev. Isaac Chauncey of Hadley, and styles him "My son, Mr. Isaac Chauncey." This is in 1717. Richard Blackleach, Esq., died in 1731, aet. about 78, born, therefore, about 1653 or 4. Abigail, his wife, died in 1712, and was born 1652 or 3." MR. SWAN.

Page 225, line 20, change 1702 to 1792.

Page 240. The nephew of Bishop Still's wife, Sir John Horner, was descended from the *Luttrels*, &c., but not herself or the older Sir John.

JOHN CHAUNCEY, mentioned on page 175, died at Gates, near Rochester, New York, January 5, 1861.

Henry Chauncey Treat, mentioned on page 174, died July 25, 1861.

NATHANIEL CHAUNCEY, afterwards Minister of Durham, taught the Hopkins Grammar School, Hadley, Mass., in 1702–3, three months.—*History of Hadley, p.* 67.

1874 [illegible]
[illegible]
Wm Chauncey Fowler
1637.2.2
COLLEGE LIBRARY

HH.

THE following Latin poems, composed by the Rev. Edward Taylor, of Westfield, Mass., are found in his manuscript volumes, now in the possession of his descendant, Hon. Henry W. Taylor, of Canandaigua, having been carefully preserved in the family for more than two hundred years. They were transcribed from those volumes, with much pains and difficulty, by Charles J. Hoadley, Esq., of Hartford.

The author was born in 1642, and, as supposed by President Styles, in Coventry, England. He was partially educated in his native country, but came to America in 1668, and took his degree in Harvard College in 1671, under President Charles Chauncey. The same year he commenced preaching in Westfield, Mass., where in due time he was settled as the first pastor of the church, and where he continued, respected and beloved, until his death, in 1729; after a ministry of fifty-eight years.

Between Mr. Taylor and President Chauncey there was a warm and confiding friendship. The following poems are a memorial of that friendship, and though written in the style and taste of a bygone age, the sentiments which they express and the spirit which they breathe do great credit both to the subject and the author; and almost seem to furnish a good omen of the friendship formed in Yale College in the class of 1816, between a descendant of each, and continued for sixty-two years, with undiminished confidence and fervor to the present time.

WILLIAM CHAUNCEY FOWLER, 1874.

An Elogy vpon the Death of the Revd &
Learned Man of God Mr. Charles Chauncey
President of Harvard Colledg in
N. England Who depart this Life 20th 12m: 167½
And of his age 80.

A Double Acrostick

C Come weep with me, alas! alas! that Dew } V
H Hung on our Eyes by Allens funerall new }
A As yet is scarce wipt off, but a relation } N
R Raising from Chauncey's Grave an Exhalation }
L Like some bedewing mist from some low place } C
E Exhalde as Sol doth hide is golden face }
S Soon's thresht by th' South winde to a cloud whereby } Y
C Cold trickling tears run down the low'ring sky }
H Held vp & 's fan'de with Sighs till it appears
A A Cloud of Griefe Dissolv'd in Showers of tears.

A Quadruble Acrostick whose Trible is an Anagram } { Charles Chauncy / A Call in Churches

---

P Peace sobbing Muse, come sum thy loss Defray
R Rare Learnings gone a Poilyglott a Choice
E Extract of Greek & Hebrew, Rabbins lay
S Scutchions of Arts, & Artificiall Skill
I In Schoolmen oft he cast a wary eie
D Dark Questions would inlighten & explain
E Each Vertue bright & gift Divine had place
N Neat Handmaid to Divinity whose Wealth
T These Sweets to That & That Sweet Hony Devv
D Diffusing all by Pattern, Preaching clear
Y Y { ea would inflaming zeal stoutly advance / ea, yea, he would not feare ym Low or High
E Ensigns hereof hung in Gods house therebie
D Did many a Call in Churches give yt this

A fter yts done, ye Debts yt are to pay A
C uriously printed in a silver voice C
A ptly enshrined in his Temples Gray A
L ay boxed in his Memory; at Will L
I ntently searching out ye good therebie I
N othing but naughtiness he did disdain N
C arbuncle like to shed his Crown wth Grace C
H e did improve vnto or saving Health H
V nto the Hive of Piety he drevv V
R ich Prayers,& such like thrô his Practice heer R
C ouragously against Goliah's Lance C
H e smote down sin, Smiting it Hip & Thigh H
E mbellist zeale, like Davids shields there see E
S ounds sad, that calls him hence althô to Bliss S

{Chron / ogram} Glory's thy Crown Who'de fear a Tomb t' enjoy { M D C LVVVVI / Charles Chauncy } Such Royal Chance & such a Chancelry.
Such Royall Chance? or such a Chancelry

An Acrostick Chronogram.

An. Dom. M. Methinks I se the Churches swim in Tears
C Considering the failing of their Seers,
L Let Harvard mourn, Sons of the Prophets weep
V Who can forbeare? Your head is dropt asleep.
L Learning hath lost your Hall: Your Sun is set
V Will not such words Comand your Eyelid Wet?
C Cast in your minde his Conscience, Care & Pains

L Laide out vpon you. How his Candle flames.
C Chiefly to kindle yours & others, Well
V With holy fire that from the altar fell?
V Were it but meet this blessed Waite to lay
I In golden scales Comparative to weigh.
I It would no hard thing be for vs to finde
I In weighing how he most doth leave behinde.
I If Peter's faith, Paul's preaching, John's Love strong
I If Noah's, Job's & Daniel's Prayers should come,
I Josiah's Spirit Hezekiah's Heart
I If David's sevenfold Dayly Quests revert,
I If that the Tishbites zeale, who did destroy
V Vile Baals Priests, smiting them Hip & Thigh.
L Lay in Elijah's Mantle oucht, was not
V Vpon grave Chauncie's back this mantle got?
I If this Elijah's mantle as he went
V Vnto the kingdom fill'd with full content,
V Vnto a man had fallen to inherit
V With double Portion of Elijah's Spirit,
V Vnto such Riches sweet he should attain
V Which would inrich: Then Jordains fordless main
V Vnto his mantle would afford as due
L Large Reverence, & lordly Conjues shew
V Vnclaspt her watry mass that so her sweet
I Imblushing sands may kiss Elijah's feet,
I In greate Obeysence. But alas we stand
I In Tears & Cry The Chariots father and
I Just Horsemen of our Israel; but finde
I It is too rich a gift to leave behinde
V Vp then & se how he doth swim in Bliss
V Where he in Glory's Throne incrowned is
V Whence while his Clay incoffinde is, doth cry
V Whode feare a tomb such Glory to enjoy?
V Whode feare the Grave, Deaths but the golden Doore
V Wherein we must vnto bright Glories shore,
V Well Chauncy, well, thou where thou wouldst be art,

V We sink in sorrow, judgment & the darke.
I In middst of all y^e^ Combat pray do we
I Inable vs oh Lord, to shine as Hee

Anagram { Carolus Chancœus
Cœlo Charus Canus

Quam Cœlo Charus Canus? Collectus et ipse
In justos legitur qui bene justus erat
Chronogram

{ An° D^nl^. MCCCCCLLLVVVI.
Aetat. LVVVVVIIIII.

II.

IN KITTERY CHURCHYARD.

"Mary, wife of Charles Chauncy (see page 70), died April 23, 1758, in the 24th year of her age."

Crushing the scarlet strawberries in the grass,
I kneel to read the slanting stone. Alas!
How sharp a sorrow speaks! A hundred years
And more have vanished with their smiles & tears,
Since here was laid, upon an April day,
Sweet Mary Chauncy in the grave away,—
A hundred years since here her lover stood
Beside her grave in such despairing mood,
And yet from out the vanished past I hear
His cry of anguish sounding deep and clear,
And all my heart with pity melts, as though
To-day's bright sun were looking on his woe.
"Of such a wife, O righteous Heaven! bereft,
What joy for me, what joy on earth is left?
Still from my inmost soul the groans arise,
Still flow the sorrows ceaseless from mine eyes."
Alas, poor tortured soul! I look away
From the dark stone,—how brilliant shines the day!
A low wall, over which the roses shed

Their perfumed petals, shuts the quiet dead
Apart a little, and the tiny square
Stands in the broad and laughing field so fair,
And gay green vines climb o'er the rough stone-wall,
And all about the wild birds flit and call,
And but a stone's-throw southward, the blue sea
Rolls sparkling in and sings incessantly.
Lonely as any dream the peaceful place,
And scarcely changed since on her gentle face
For the last time on that sad April day
He gazed, and felt, for him, all beauty lay
Buried with her forever. Dull to him
Looked the bright world through eyes with tears so dim!
"I soon shall follow the same dreary way
That leads and opens to the coasts of day."
His only hope! But when slow time had dealt
Firmly with him and kindly, and he felt
The storm and stress of strong and piercing pain
Yielding at last, and he grew calm again,
Doubtless he found another mate before
He followed Mary to the happy shore!
But none the less his grief appeals to me
Who sit and listen to the singing sea
This matchless summer day, beside the stone
He made to echo with his bitter moan,
And in my eyes I feel the foolish tears
For buried sorrow, dead a hundred years!

CELIA THAXTER.

JJ.

CATHERINE WORTHINGTON (FOWLER) HAND; see page 194; was born in Durham, Jan. 13th, 1801; married Joseph Winborn Hand, in 1819; died in Madison, Conn., July 23rd, 1865.

After her marriage she went to reside in Washington, D. C., and was received with great cordiality by her husband's relatives, then residing in that city. Among those relatives were Return Jonathan Meigs, then Post Master General of the United States; Josiah Meigs, formerly Professor in Yale College, at that time Commissioner of the Land Office; John Forsythe, who had married a daughter of Professor Meigs, then a member of Congress; Henry Meigs, son of Prof. Meigs, then a member of Congress; Judge Jackson, who married Mary Meigs, the daughter of the Post Master General; his first wife was the sister of Mrs. Madison.

By these kindred she was immediately introduced into the best circles in Washington society, who admired her for her beauty, freshness of feeling, good sense, intelligence and discretion. Here she continued to reside, greatly respected, until her husband's death, in 1844.

On that event she returned to Madison, Conn., where she continued to reside with her family until her own death. As a head of a family she looked well to the ways of her household, and ate not the bread of idleness; as a wife she was devoted to her husband, promoting in every way his happiness and prosperity; as a mother she was indefatigable in her labors for her children in their health and in their sicknesses. In her bereavements of the husband of her youth and of five of her eight children, she bore up with Christian fortitude, always preserving her cheerfulness and sweetness of temper. It was the remark of her son, Chauncey, after he became a lawyer in New York, that he never saw his mother angry. She had a heart full of good will towards others outside of her own family, and often from her large stores of information she could contribute to their welfare; and in the social intercourse of everyday life, she was universally admired and respected. Her heart was full of love towards all her relatives, and she never spared her efforts for them, whether in sickness or

in health. When her two sons, both of whom were wounded in the army, returned home sick, she over-taxed herself by nursing and watching so much, that she fell a victim to the Dark Messenger from whom she endeavored to protect them. Even to the last she preserved her equanimity of mind. The writer of this saw her when she had given up all hope of life; she said: "Brother, I want to have you make a short prayer in the presence of the family, and then to see you five minutes alone." In that interview she was calm, quiet, sensible and judicious to the last, as much so as in the days of her health. She staid herself on the promises of God, and went into the dark unknown leaning on her Saviour, as if she was taking an earthly journey with some protector.

From early childhood she exhibited mental powers of the highest order. When about eleven years of age she committed the whole of the text in Murray's Grammar in three days, and recited it promptly to her teacher, Leonard Withington, then a student in Yale College, and afterwards Dr. Withington, of Newbury, Mass. He frequently mentioned to me this remarkable proficiency. When older she committed to memory the whole of Marmion, and could repeat any portion of it without any hesitation.

She was equally ready to learn the lessons of wisdom for the performance of the great duties of life. She had in her what the heart looks for in woman, a ready sympathy with others in their afflictions and patient fortitude in bearing her own, and a sweet good will towards all of human kind.

CHAUNCEY MEIGS HAND, son of Joseph Winborn Hand and Catharine Fowler Hand, was born in Washington, D. C., May 2nd, 1828. See p. 195.

He was fitted for Yale College in Williston Seminary, East Hampton, Mass., entered in 1846, and was graduated in 1850. In college he sustained an excellent moral character, and was one of the best scholars in his class. After teaching two years in the Military Academy at Oxford, Maryland, he entered the Law School of Yale College, and completed his studies in the city of New York. Here as Attorney's clerk and in business for himself, he continued some years.

He afterwards studied Theology, and was licensed to preach in May, 1862, by the New Haven East Association. He wrote good sermons and preached to good acceptance. In 1864 he joined the army in the cavalry under Sheridan, and fought bravely in the valley of the Rappahannock, where he was severely wounded. After recovering he rejoined the army, and continued in it until the close of the war. On his return home, his health was so much impaired by labors, privations and sufferings, that he died October 5th, 1865.

He was a gentleman of high culture, strong sense of religious obligation, honorable in all his intercourse with others, and greatly beloved by his intimate friends. He was in my family for many months at a time in different periods of his life, and I can think of him only with affection for his amiable qualities, and great respect for his moral principles and his high sense of honor.

KK.

The following lines were written immediately after the funeral of WEBSTER WINTHROP FOWLER (see p. 192), and sung at family prayers the following Sabbath evening:

I miss thee now, my darling boy,
  Each day at early dawn,
When thou wert wont in gleeful joy,
  Yet gentle as a fawn,
To greet me with thy rich clear voice,
  As, with a graceful pride,
In acts of helpfulness from choice,
  You hastened to my side.

I miss thee under noon's bright sun,
  When coming home from toil;
For then with bounding step you'd run,
  And with a happy smile,
To meet me in the plane tree's shade,
  To clasp your hand in mine!
Oh, never will from memory fade
  Those loving ways of thine!

I miss thee in the day's decline,
  At evening's sober hour,
When even buoyancy like thine
  Would feel affection's power;
For then your mind would upward turn
  Away from scenes of mirth,
To read the stars that brightly burn
  Above this darkened earth.

I miss thee too at Sabbath eve,
  When gathered then to pray;
Oh deeply does my spirit grieve,
  Thou art not here to-day.
May I not miss thee, when on high
  Ascending from the sod,
We rise, a gathered family,
  To greet our father God!

I saw thee show affection's power,
  In tokens to the last.
E'en in your agonizing hour,
  Just e'er your spirit passed;
I'll love thee too while life remains,
  And when I rise on high,
Freed too like thee from earthy stains,
  I'll love thee in the sky.

I've laid thee in thy earthy bed
  To sleep thy last long sleep,
But still my watch around thy head
  With mother dear I'll keep.
Until beside thee I shall lie,
  In death's dark night to rest,
Then in the morning will we fly
  Together to the blest.

SEPTEMBER, 1842.

LL.

ELIZUR GOODRICH of Hartford, see p. 162, was born in New Haven, Connecticut, October 3, 1787, and died in Hartford, Connecticut, November 3, 1868.

He graduated with the first honor at Williams' College in 1806, and received the degree (honorary 1806) of A.B. from Yale College.

Soon after his graduation he commenced the study of Law, which he continued at intervals for a number of years, residing in New Haven, Durham, and with his uncle, the Hon. Chauncey Goodrich, in Hartford.

He was of a nervous temperament and his health was so delicate that he was frequently obliged to suspend his studies; this after some years he confirmed by a careful regimen. He adopted the practice of retiring early to rest, of being abstemious in his habits, of occasional farm labor, of exercise on horse-back and in walking. He also taught a select school in Durham with much success and was respected and beloved by his pupils.

"After admission to the bar of the State, he commenced the practice of Law at Hartford, Connecticut. By the action of his partner he was involved in financial embarrassment, and deeply mortified by this occurrence, which was entirely beyond his control, and 'feeling a stain like a wound,' he retired from the practice of the Law.

"He then became Principal of Bacon Academy in Colchester, Connecticut, where he was usefully employed for a number of years.

"He then removed to Utica, New York, for the more convenient management of his real estate, situated in western New York and in Ohio. He returned to Hartford about the year 1830, where he resided until his death.

"He was a man of an unusually acute, logical and powerful mind, but his feeble health and the unfortunate circumstances of his partnership, caused him to retire from the active pursuits and the practice of a profession for which he was eminently fitted, and in which he had achieved success; as a result, his life was in the

main that of a scholar of great breadth of view and accuracy of information in classical and English literature history, and theology."

He was faithful in his friendships, a most interesting companion, ever ready to converse upon elevated subjects, frequently with a racy humor which was very agreeable.

MM.

CATHARINE CHAUNCEY (SMITH) ELLSWORTH (see p. 171), was born in Durham, Aug. 27th, 1800; married Hon. Henry L. Ellsworth, April, 1857, and died November 16th, 1869.

She was greatly beloved by her kindred and intimate friends, and a large circle of acquaintances, for her fine social qualities, her generous interest in others, and her contributions to their welfare, and her remarkable devotedness to the Church of Christ, with which she was connected in her native town. In her social intercourse she was distinguished for her liveliness of mind and great brightness and beauty of feeling. She was for a period before her marriage, Postmistress in Durham, and after her marriage, resided in La Fayette, Ind., and Fair Haven, Connecticut.

ELIZUR GOODRICH SMITH (see p. 171) was born in Durham, Connecticut, May 30th, 1802.

He was fitted for college in his father's "family school," and entered Middlebury College in 1817, but on the removal of President Davis, came to New Haven the following year, and finished his studies at Yale College, where he graduated in 1822.

After graduating, he taught a year at Bacon Academy, Colchester, Connecticut, and in 1824 entered Yale Theological Seminary, where he graduated in course in 1827. He was licensed to preach Aug. 29th, 1826, and was ordained to the ministry, in New Haven, May 7th, 1829; was pastor of the Church at Ogdensburgh, N. Y., from 1829 to 1831, and married, Sept. 13th, 1830, Adeline Denny, of that place, who died November 4th, 1831. On the failure of

his health, he returned to New Haven, and was from 1833 to 1838 the editor of the "Quarterly Christian Spectator," and a large contributor to its pages. He married, June 7th, 1837, Susan C. Wadsworth, of Durham, Conn., who survives him. From 1838 to 1842 he was engaged in literary pursuits in New York City. He, then, in the winter of 1842–43, went to Washington, as temporary clerk in the Patent Office. After a year's service, he was appointed in June, 1844, chief clerk, and a year later, agricultural clerk and librarian. During these years (until 1850), he accomplished a useful work in the formation of the Patent Office Library and in the preparation of five successive Agricultural Reports of the Commissioner of Patents. From 1850 to 1857 he was clerk in the General Land Office. In 1860 he was reinstated in a clerkship at the Patent Office, which he held until his death. He died in Washington, after an illness of about three weeks, from a disease of the heart, Aug. 26th, 1873, at the age of 71.

Aside from the thoroughness with which his official duties were performed, the scholarly tastes and habits which he carried through life were specially noteworthy. He accumulated a library of about 14,000 volumes, said to have been one of the best, if not the largest, of the private libraries in the city. By his will a valuable portion of this library, numbering some 1,800 volumes, was given to the Divinity School of Yale College. See Yale Obituary Record.

NN.

The names of the six daughters of the Rev. Samuel Goodrich, with the names of their husbands and children, are given on pages 167–68.

They were all of them distinguished for their mental, moral, social and personal qualities. These qualities were largely derived from ancestral influences. From the Chauncey's they seemed to have derived their love of learning and of books; from the Worthingtons, their personal beauty, bland manners, and affectionate hearts; from their paternal grandfather, Rev. Elizur Goodrich, D.D., something of his good sense and self-control; and from

their maternal grandfather, Col. John Ely, his free and fluent vein of conversation.

They had certain fine qualities in common which characterized the whole circle of sisters and which were visible even upon a slight acquaintance, and which would sometimes indelibly impress themselves on the mind of a stranger at a single interview; while they had certain other different qualities which characterized them as individuals, and which were visible only upon an intimate acquaintance with them all, just as in a family of flowers certain species are characterized by varieties of form, color and fragrance.

They enjoyed, to some extent, advantages for school instruction in New Haven, Durham, Litchfield, Stamford and elsewhere, but the best of their education they received at home under the guidance of their parents. Here were cultivated their social affections, their love of learning, their love of labor and their love of the truths and duties of the Christian religion.

I. SARAH WORTHINGTON, the first born, was the leading star in that bright family constellation. "She was distinguished equally for her love of books, for her love of the cultivation of flowers, and for her love of labor." She was fitted for Yale College when she was twelve years of age, and cried because she could not enter that institution. In her position at Litchfield she sustained the relation of mother towards three sorts of children in her family, to each and all of whom she showed a tender and generous affection. In the midst of her beautiful daughters she sat as a queen surrounded by her maids of honor, who yielded her love and homage. She was born August 7, 1785, and died September 14th, 1842.

II. ELIZABETH was born in Ridgefield, Conn, April 26th, 1787, and died in New Haven, March 10th, 1864. Of rare personal beauty in early years, she was characterized through her whole life by remarkably quick perceptions, by a deep sense of propriety, and by a peculiarly genial disposition and manner, which greatly endeared her to a large circle of relatives and friends. I remember her when she was in her youthful beauty a visitor of my mother, who was doubly connected with her parents; I remember when she was a matron in the midst of her family in

New Hartford; I saw her at her own home in New Haven a year or two before her death. In youth, in middle life, and in old age she was always beautiful, always attractive, always beloved and respected. Whenever she went abroad she was always welcomed by her friends and acquaintances, but she was, for the most part, in the language of the Apostle, "a keeper at home." This home, by her industry and love of order, and her genial spirit and agreeable conversation, she made delightful. In that sphere she was by turns the morning and the evening star, full of light and beauty.

"A perfect woman, nobly planned
To warn, to comfort, and command."

III. ABIGAIL was born in Ridgefield, Conn., November 29th, 1788, and died in Colchester, Conn., July 16th, 1858.

"Her name will be associated chiefly with the 'Mothers' Magazine,' the first work of the kind ever published, and originated by her in 1832, while residing in Utica, New York.

"She had a mind of great resources, original, suggestive, rich in experience, and a style of uncommon clearness, strength, and grace. She never suffered the demands of an imposing public to supplant her domestic tastes, or to overshadow the humble duties of the family, where her light always shone, and where her care was as minute as it was tender and affectionate. With a queenly person and a queenly spirit, yet she was the servant alike of the lowest and the highest, who asked her assistance. She gave counsel to the most cultivated and admonition to the most wealthy, with the same simplicity and fidelity that prompted her efforts for the most debased and her alms to the beggar.

"Her powers in conversation, and her commanding influence in the wide sphere of her social intercourse, resulted from her excellence of character, and from the happy combination of her faculties."

"Her natural temperament was cheerful and elastic, and the resources of her enjoyment never failed her." "She found them everywhere, in every flower, in the little bird that rested at her window, in the landscape, in the clouds, in all the colors, and forms, and changes of nature."

IV. On the 15th of October, 1873, CATHARINE GOODRICH, widow of the late Daniel Dunbar, Esq., departed this life in Berlin, Conn., at the age of 81. She was the last of a large and remarkable family, yet she was the frail and delicate one, destined, as all supposed from childhood, to an early grave. She was in fact a life-long sufferer, owing to a sensitive optic nerve and a too delicate nervous organization. From these and perhaps other physical causes, added to great domestic afflictions, her life was under a cloud. But like many a cloud which the sun bathes and tints, her life had its mellow tones, its aspects of repose, and not unfrequently its silver brightness. With every tendency, from the nature of her infirmities, to morbid introspection, she was of a cheerful spirit, solicitous for the happiness of others, and alive to every good cause. Though living in retirement, she was good company, considerate, tenderly affectionate, and of so genial and playful a temperament as to be a favorite with the young. She had a clear, active mind, strong convictions, a deeply emotional nature, with the power of vivid expression. But her deepest life was religious. Her sense of duty was the controlling element of her character. Her hold upon the great Gospel truths was intelligent and firm, and though not often able to attend public worship, her private room was a Bethel, and her habitual communion with her Saviour kept her spirit fresh and sweet with the tenderest spiritual life. Her religion had no gloom. It was rather the radiance which dispelled the gloom that otherwise had overcast her life. It did not quench, but only chastened her native vivacity. Even in her last sickness and in extreme prostration, a playful humor would sometimes light up her face, twinkling her large dark-brown eyes, and darting out between her sighs of pain and her words of trustful submission. Feeble as she was for many years, her delicate taste and love of the beautiful would always contrive to give order and neatness to her surroundings. The exquisite whiteness of her muslins, like the white robe of the saints, was the natural expression of her pure and saintly spirit. How one whose life was so crippled with infirmities, and so clouded with sorrow, could have such mental activity, such patience, and such tender sympathy for others, was a marvel to those who knew

not the hidden sources of her deepest life in the unseen objects of the Christian faith. When one prop after another was taken, and her dearest earthly hopes vanished, she drew the more from the inexhaustible fountains, and felt the peace of those who have under them "the everlasting arms." She had a dignity of presence and intellectual and social qualities which would have graced the best circles, if infirmity had not secluded her within the small inner circle of friends on whom she was dependent and who tenderly loved and cherished her to the last. It was her lot to suffer in retirement; but her quietness of spirit and her passive virtues honored her Saviour in weakness and seclusion not less than others have done in active service, under the stimulus of popular favor.

"They also serve who only stand and wait."

Her days of suffering. and her long night-watches, which alternated with prayer for loved ones remaining, and thoughts of loved ones gone, and thoughts of God still more precious, closed at last, and the long wished-for morning came—for her waiting spirit it ushered in the cloudless, heavenly day!—*New York Evangelist.*

She was born in Ridgefield, December 2nd, 1792, and died in Berlin, October 15th, 1873.

V. MARY ANN WOLCOTT, named after the wife of her uncle, Chauncey Goodrich, one of the celebrated beauties of the Republican Court, was born in Ridgefield, Conn., May 29th, 1799, and died in Woodbury, January 20th, 1872.

Her literary taste was developed perhaps more fully than that of any of her sisters. This may be partly owing to the circumstance that while her mind was in its forming state, she was under the influence, in some degree, of her distinguished brothers, Charles A. Goodrich and Samuel G. Goodrich.

The poet Percival too, might have contributed something to the formation of her taste, as he resided in Berlin, where her father was the pastor of the church. He occasionally read to her some of his productions, which she could appreciate. It was of her that he wrote his beautiful verses entitled,

"The Fairest Rose is far Awa'."

When a pupil in Miss Pierce's school in Litchfield, she was distinguished for her genius and scholarship. She recited her lessons with so much fluency, correctness and elegance, that the young ladies in the room would unconsciously suspend their studies to listen to her recitations. She wrote prose and poetry with great readiness and beauty of style, and had she been ambitious of literary reputation, she might have taken her place by the side of her brothers, and would have graced the highest literary circles in our country.

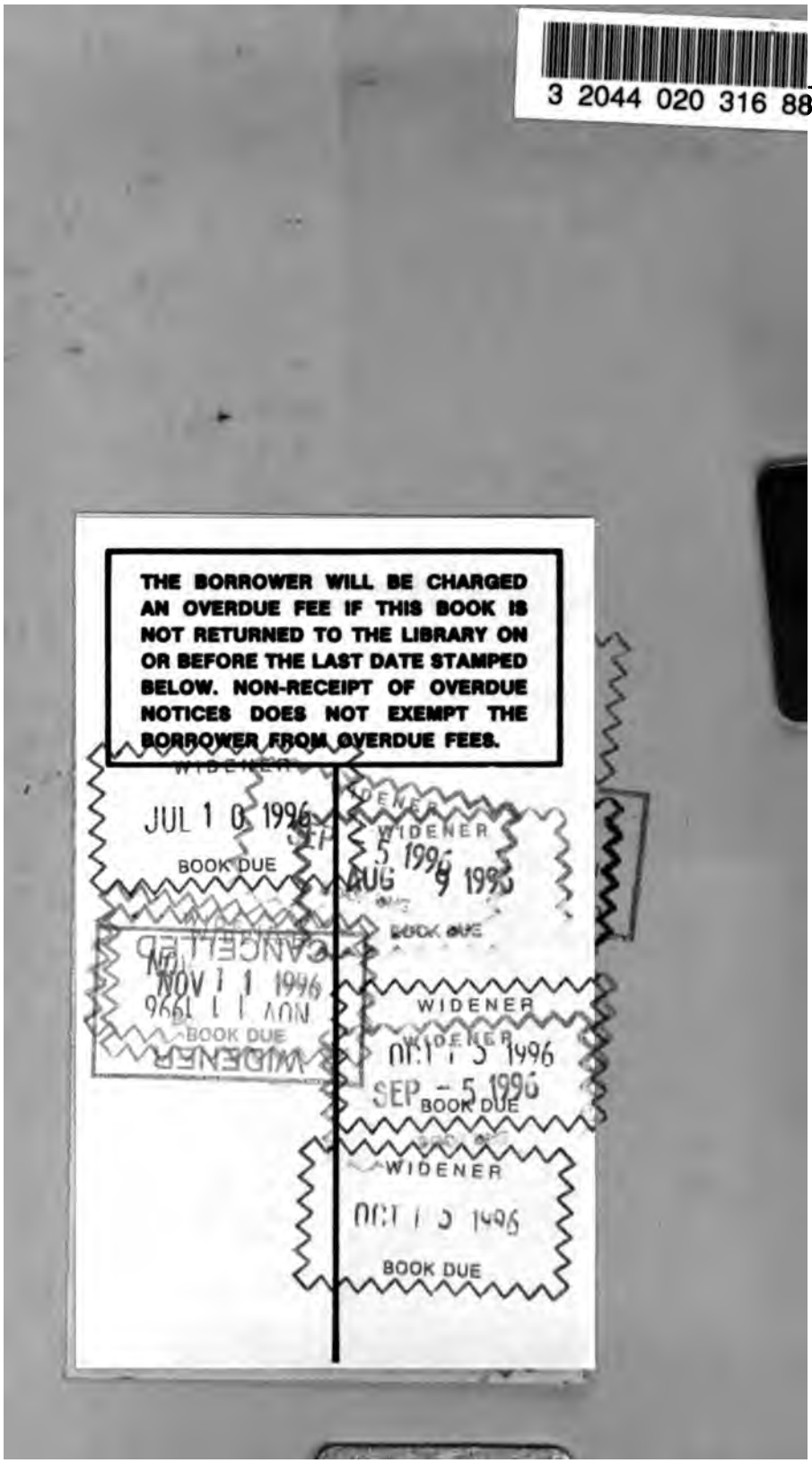
VI. EMILY CHAUNCEY was born in Ridgefield, November 13th, 1805. She was the youngest of the family and thus the beloved one; while she, on her part, returned her full affections to each. As a daughter, as a sister, as a wife and as a mother, she performed her duties with a scrupulous care.

"One of her sisters spoke with enthusiasm of her bright intellect, and repeated some very complimentary lines which were written of her by Catharine Beecher, when she was a young lady pupil of her's in Hartford."

"She was an invaluable amenuensis to both her brothers, before her marriage, when they were preparing their books, and would often insert pages of her own, which they always accepted as quite equal to anything of their own."

She died in 1845–46, at the age of forty.

I have failed of receiving information which I much desired, concerning Mrs. Mead.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